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THE HOME MISSIONARY

VOLUME LXXX

NUMBER 9.

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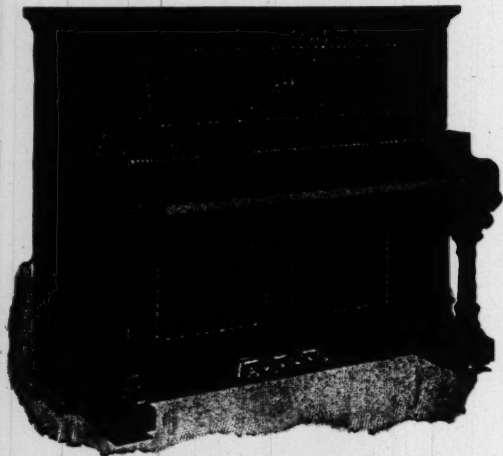
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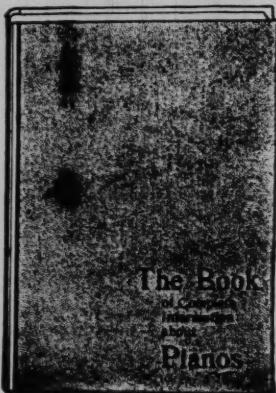
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CONTENTS

For FEBRUARY, 1907.

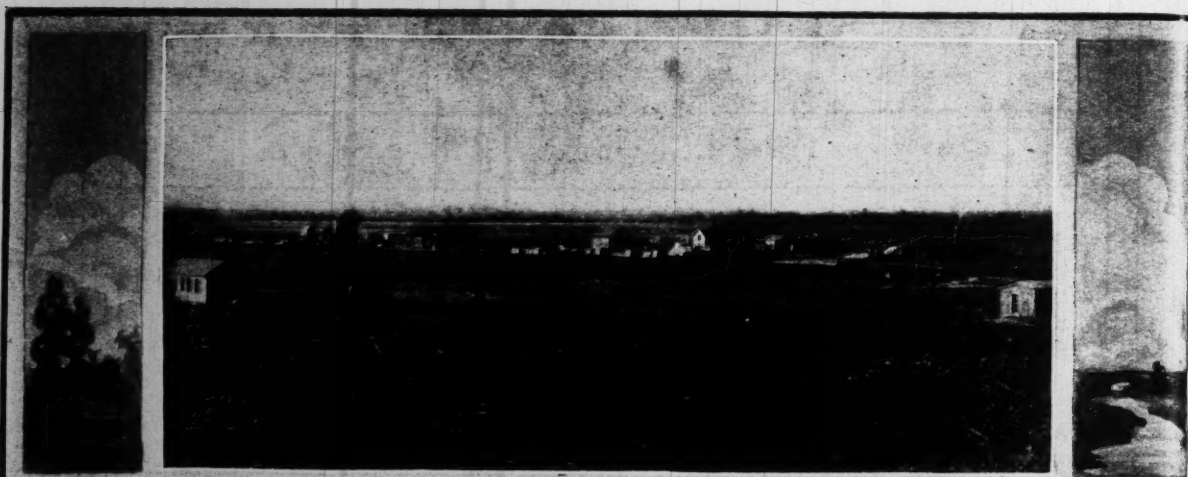
OKLAHOMA, THE NEW STATE Illustrated	
J. D. Kingsbury, D.D.	305
THE CENTENNIAL STATE Illustrated	
Rev. R. T. Cross	314
A NEW MOVEMENT IN SOUTH DAKOTA Illustrated	
W. Herbert Thrall, D.D.	319
ACTION OF THE EXECUTIVE COMMITTEE UPON THE RESIG- NATION OF DON O. SHELTON.....	324
EDITOR'S OUTLOOK	
Reignation of Secretary Shelton	325
The Work and Methods of the Congregational Home Missionary Society.,	325
OUR COUNTRY'S YOUNG PEOPLE	
A Personal Word.....	327
Missions in the Sunday-school	328
NEEDED: NEW ZEAL FOR THE CHRISTIAN CONQUEST OF AMERICA.....	330
THE CHURCH AT EASTER CORNER	
Rev, Charles N, Sinnett	332
AN APPEAL TO THE EYE Illustrated.....	334
WOMEN'S WORK AND METHODS	
What Does Congregationalism Mean? Margaret L, Knapp.....	335
A Real Live Missionary Grace C, White.....	337
APPOINTMENTS AND RECEIPTS.....	339

PER YEAR, FIFTY CENTS

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THREE VIEWS OF OKLAHOMA CITY

(1) APRIL 22, 1889. (2) APRIL 24. (3) THREE WEEKS LATER. THE CITY NOW HAS 40,000

THE HOME MISSIONARY

VOL. LXXX

FEBRUARY, 1907

NO. 9

Oklahoma, The New State

By J. D. KINGSBURY, D. D.

AN IDEAL INDIAN REALM

EARLY in the last century leading men, in Congress and elsewhere, formed the idea of establishing a great Indian empire. The old maps pictured a vast central realm, and gave it the name Indian Territory. It was far off from our commerce and our civilization. The nation hardly dreamed that white settlements would ever approach near enough to hear the war-whoop of the savages or be disturbed by their wild orgies.

It was not supposed possible that these people could ever come into our citizenship. The purpose was to perpetuate their tribal relations and to protect them in their own separate forms of government.

So it came to pass that Creeks and Seminoles, Choctaws and Cherokees, and many lesser tribes, were gathered on this great Reservation.

Christian people sent missionaries, the government established agencies and schools, and under the fostering care of the nation and the benign influence of Christian missions, it was believed the great problem would find its solution.

A nation within the nation, foreign in language, customs and laws, and subject only to national authority in so far as it should be necessary to prevent marauding warfare or whatever might threaten our peace and safety.

In the experience of years this idea was gradually discarded. The tide of migration moved rapidly westward, and not only reached the borders of the Indian country, but flowed around it and on to the Pacific Sea. The white man had an insatiate desire for more land. It was found that the Indian could be civilized. It was made equally certain that the keeping of a wild nation in its savagery and hostile instinct was a constant menace to all our institutions.

The changing policy of moving the tribal domains, distributing land in *severalty*, and bringing the red men into closer relation to our national life, was but the following of the logic of events.

OPENING OF THE TERRITORY

When most of the tribes which could be moved had been assigned their reservations, it was found that there was still a large inland realm not needed for the Indian tribes. Wistful eyes turned toward this surplus of land. It was fertile. The climate mild—corn and cotton would grow side by side—it was a tempting country. Men made raid into it, settled towns, established homes, but were driven out by Military authority.

It was proposed to organize it into a new State. Congress frowned on that for ten years.

Finally, March 4, 1889, a bill passed the national Congress opening this



OKLAHOMA FRUITS

territory to settlement, and April 22 of that year was fixed as the date of opening.

Tens of thousands of people gathered, waiting the hour.

At sound of pistol shot, at high noon men on horseback, in wagons, on foot, on bicycles—on the trains, made the mad rush for land.

Jostled, pushed, thrown down, sometimes trampled on, bruised, disabled but never abating the hot haste, they passed on. It was a vast multitude. They often claimed the same land, sometimes compromising, sometimes fighting, so eager were they in the frenzied passion for land.

One hundred thousand people came in between noon and sunset. As the evening shadows fell, hardly a single quarter section remained unclaimed.

Cities of 10,000 people were settled, and stores and saloons and hotels, and even places of worship sprang into being, and over the rolling prairies, far and near, were the thousands of tented homes, and other thousands under the open sky—sleeping and dreaming of the beauty and blessing of this new home in the wilderness. For twelve months and more they lived with no other law than the general statutes governing the public domain. But there was order, life and property were safe. These were home seekers, they easily became

neighbors and all was well.

IN THE HEART OF THE INDIAN COUNTRY

In June, 1890, the Territory was created. There were six counties, Logan, Payne, Kingfisher, Canadian, Oklahoma and Cleveland. There was added the strip of land in the north which Kansas wanted and Texas longed for.

It was called "No Man's Land," and at one time settlers made, as they thought, a State, called it *Cimarron*, sent a delegate to Congress, only to be ignored. This strip of land was called Beaver County, and given to the infant territory. It was separated from the Territory by a hundred miles, a sort of Colony in the West.

The original Oklahoma was a little realm compared with that which now bears the name. It was in the heart of the Indian Reservations. Through the Indian lands it was fifty miles, as the crow flies, to Kansas—one hundred miles to Texas on the west—and on the east was the long stretch of reservations one hundred miles to the borders of Missouri.

Subsequent changes enlarged the boundaries.

In 1891 the Iowa, Sac, Fox and Pottawatomie lands were added on the east.

In 1892 the Cheyennes and Arapahoes gave up their hunting grounds in the west.

The next year the land which had been granted to the Cherokees as a perpetual hunting ground was procured, and once more there was an eager struggle for homes in the north.

Twenty-four thousand people gathered on the Kansas line, and again at the sound of a gun, the people showed the truth of that saying: "Men desire nothing so much as land."

In the struggle weak men went to the ground, but women were many times guarded and helped by the stronger sex, even at the risk of loss.

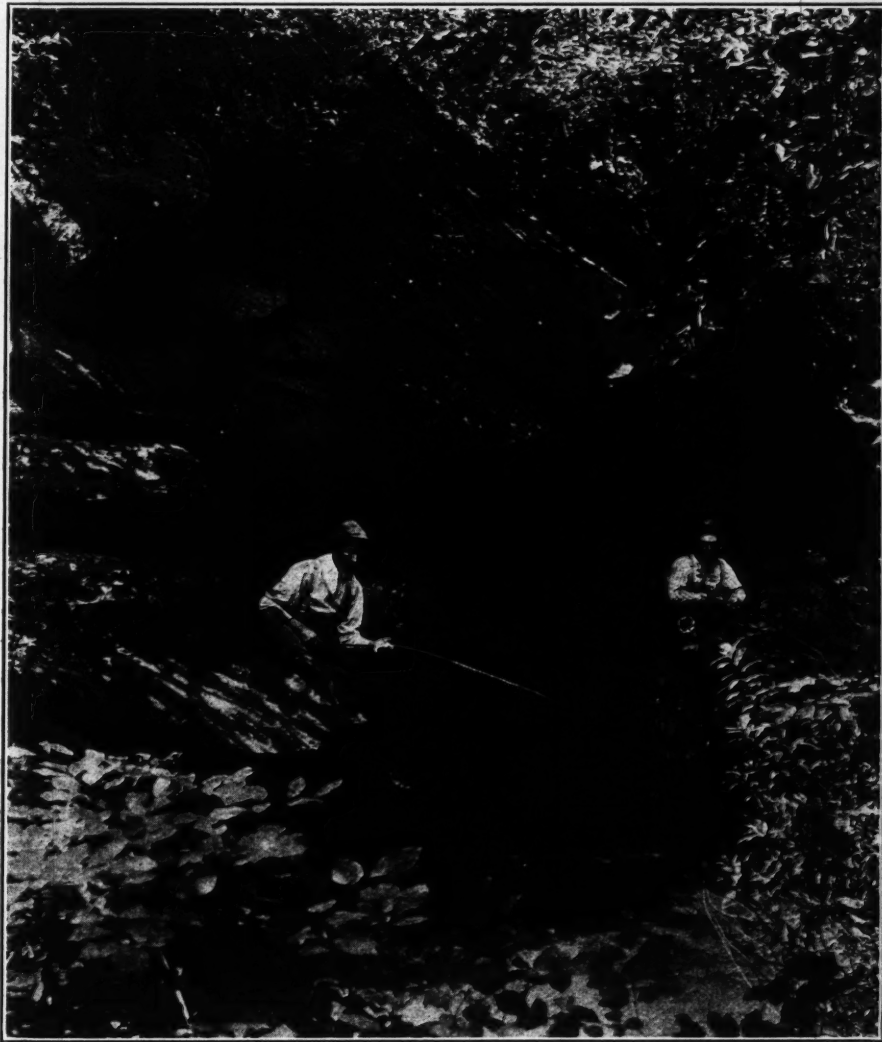
The spirit of chivalry still lives. One man was knocked senseless, and when he woke no one was near, and the rich claim where he fell had been left for him, which he hastily secured.

Again in 1895 and 1896 other lands were added, and it was discovered that Texas had been too greedy and Greer county was taken from her domain to increase the growing Territory.

Other lands were added on the south and in the northwest, and the boundaries of Oklahoma were complete.

THE LAND OF THE FAIR GOD

The name Oklahoma, meaning



OKLAHOMA SCENERY

either "Red Man's Country" or the "Beautiful Land," was given to the realm.

But the Indians had their own name. To them it was the "Land of the Fair God."

The dwellers on these rolling prairies were deeply religious. Their religion was crude, grotesque, superstitious, but it was the veneration of the human heart—it was religion.

It mingled with their festivities, it had to do with the chase, the healing of sickness and their success in war. All life was under the care of the Great Spirit, and in that land, shielded from earthly gaze by the draperies of crimson and gold in the sky, was that sweet dream of the Indian heart—the Happy Hunting Ground, where the tribes would gather and life would be renewed in the great hereafter. We do well to recognise the better thought of the races in whose footsteps we walk—and whose lands we inherit.

THE CHEROKEE BRAVE

A Cherokee brave had slain one of his tribe in the heat of angry dispute. He was tried by his chief and before the council, the trial was with orderly solemnities befitting any high court. He was condemned to die.

His chief said, "My son, your life is not sought to gratify the enmity of your brothers or to meet the policy of revenge." "The Great Spirit is offended and, while you live, His frown is a shadow over our wigwams—an evil spirit will bring sickness and death—the deer will escape us in the chase—our foes will overcome us in war and the heavens will be dark to the Cherokee. While six moons come and go you shall go anywhere, as you will, but when the last moon is full in the sky you will return to die."

The Cherokee was silent. He disappeared—some said, "He will not return."

But, when the last moon was full, there was a large gathering about the

council plot. All day long they waited in silence. But when the sun went down one lone figure appeared in the distance. It was the returning Cherokee. He took his place in silence against the cottonwood tree, bared his heart and received the fatal dart. The sacrifice of life, the majesty of law and the recognition of God were not wanting in the Indian life.

THE WIDE AREA

The old Indian Territory is dissolved. The hunting grounds of the Creeks, Seminoles, Choctaws, Cherokees and all the tribes change into fertile farms—Oklahoma takes in as a new state all the wide domain. She has 69,869 square miles. New England has 66,465. The land is a rolling prairie. No mountains except in the far east and in the southwest. It is a land of rivers and fountains. The Arkansas, which bursts from the gorges of the Rockies and waters the arid wastes of Colorado and Kansas, flows through the northern part. The Cimarron and North and South Canadian drain the central portion. The Red forms the southern boundary.

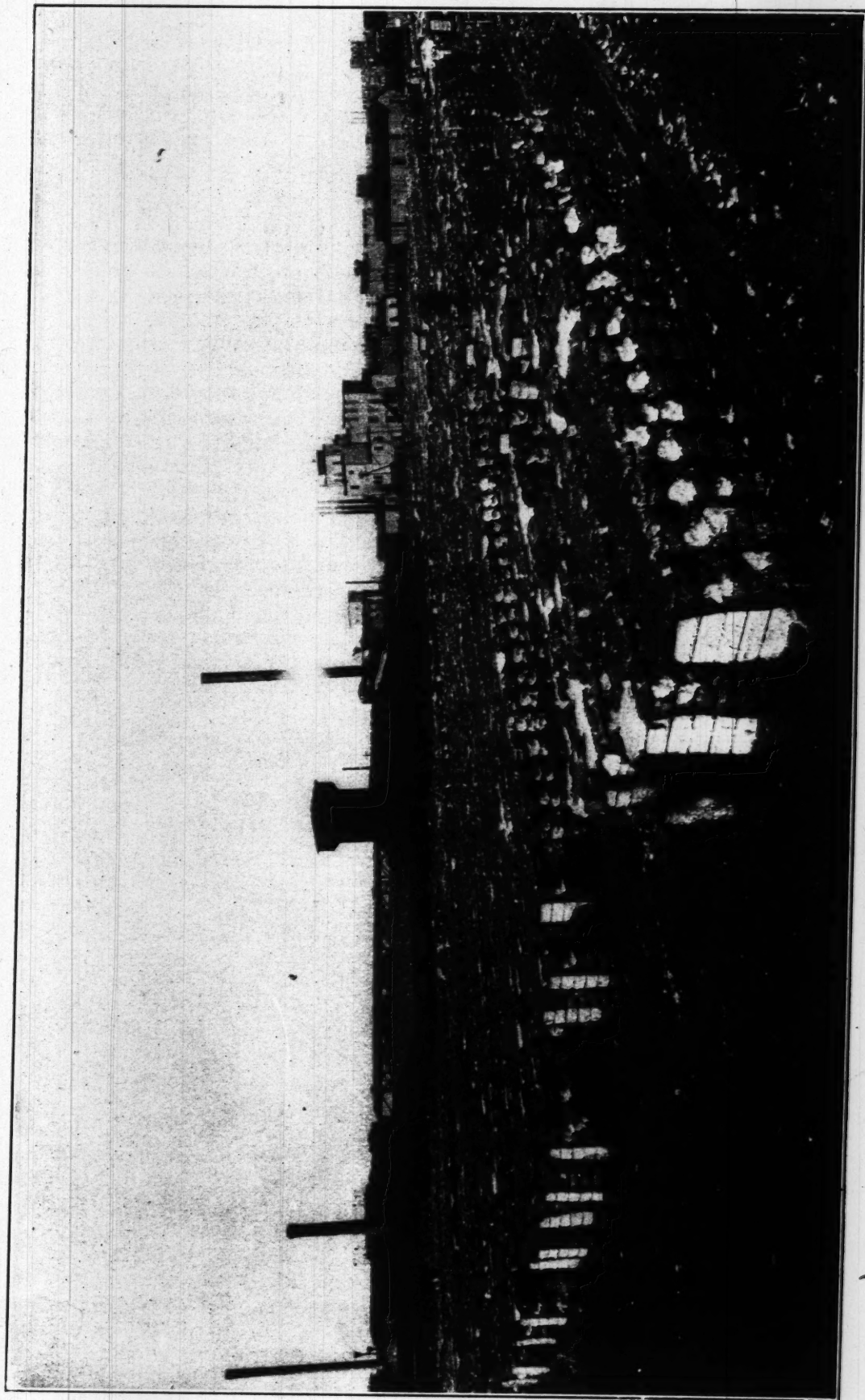
A multitude of smaller streams flow into these great water courses.

There is no part of the land which has not its river or brook. The rainfall averages twenty-four inches in the west, thirty in the central part and thirty-four in the east. The land "drinketh the rain of the water of heaven."

AN EMPIRE OPENING IN A DAY

The stranger who visits this realm for the first time, is surprised to see the land all under cultivation. Farms have not only been located but the houses are built, the land is ploughed, the fields are covered with crops. The state is only seventeen years old.

But it has grown from nothing to a population of 1,500,000. It has great cities with costly buildings,



OKLAHOMA COTTON. YIELD LAST YEAR, \$28,688,000



KIOWA HOME, OKLAHOMA

banks and stores, and mercantile blocks, and beautiful residences and street railways and many factories, and a net work of railways reaching everywhere, and making haste to bear the products of the fertile lands to the markets of the world. The quiet observer who becomes a traveler and crosses these rolling prairies, finds large cities which have grown suddenly—Ardmore and McAlester and Chickasha and Tulsa with 12,000—Enid and Guthrie and Shawnee with 15,000; Muskogee, 20,000; Oklahoma City, 40,000. There are thirty-two cities that have each over 2,500 people—and all this in seventeen years.

The new state will cast ten electoral votes at the Presidential election—the same as Kansas and more than half as many as Massachusetts. Only twenty-four of the older states will be entitled to a larger delegation in Congress. It is an *infant*; but let the older states “look to their laurels.”

It comes to the front as a young man comes to his majority, in the consciousness of strength and with eager haste to take part in on going life—an empire in its early years.

LOOK AT ITS PRODUCTS

There is little waste land, no bogs or swamps or deserts, every acre is ready for the plough.

There are a few forests in the east and south, beautiful trees fringe the rivers and brooks.

But there is no land to level for irrigation, there are no forests to clear, the land is ready, the farmer has but to thrust in the plough.

It is an inspiring sight to look on the corn fields stretching, and the cotton with opening snowy ball, and the wheat fields under the breath of the prairie breeze, bending gracefully like a rare offering before God.

Tabulate the items—never fear that the figures will cause a blush, Nature is lavish with her gifts:

Cotton	\$28,688,000.00
Corn	28,436,000.00
Wheat	12,723,000.00
Broom Corn	1,483,000.00
Oats	6,022,000.00
Kaffir Corn	1,000,000.00
Eggs	2,439,000.00
Butter	2,175,000.00
Cheese	9,000.00
Castor Beans.....	13,000.00
Potatoes	89,000.00
Sweet Potatoes.....	10,000.00
Coal and Oil.....	6,500,000.00

Total..... \$89,587,000.00

If we should add from manufactures and live stock and foreign plants and fruit, we would have figures that would stagger the intellect and make it impossible to believe.

The young state took 9 gold medals, 64 silver and 27 bronze at the St. Louis fair. Let the older states feel proud of the young daughter coming up to share the duties and take her part of the honors of the nation's life.

NO TERRITORIAL DEBT

The cost of bridges has been \$1,501,569 in Oklahoma Territory alone.

Cost of public buildings, \$1,162,652. The daily average attendance in public schools is 90,238, and the expenditure for schools \$1,488,109, and cost of school houses \$2,593,848.

All these bills are paid, and the treasury has on hand the sum of \$234,920.

The older and richer states indulge in bonded debts. But Oklahoma pays as she goes. The treasury of Indian Territory would make a showing equally favorable, but the figures are mingled with national appropriations. The new state has its two Universities, one Agricultural College, three Normal Schools, School for Deaf Mutes, twenty-three Academies, and 3,609 common schools, with total enrollment of 215,925.

The Territorial University has daily reading of the Word of God and prayer.

All this is paid for and money in the treasury, and our credit is good.

The new state has, what no other state has, a *University* for her colored people.

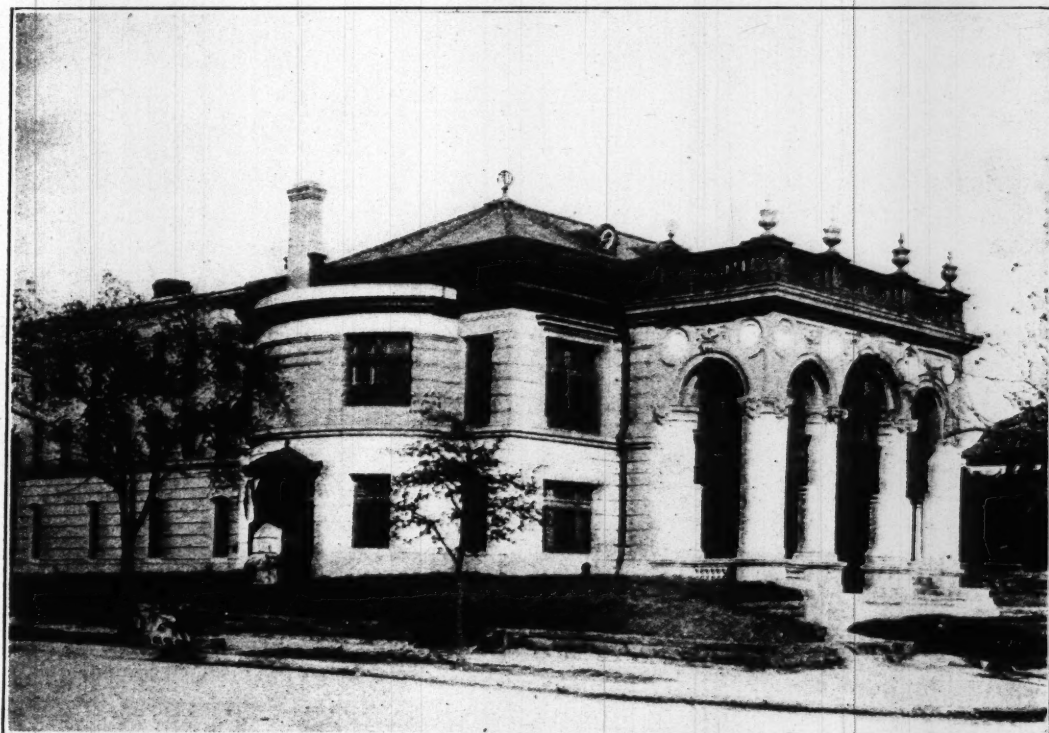
CHURCHES AND CHURCH WORK

In the first opening of Oklahoma all denominations entered the field with eager and friendly rivalry.

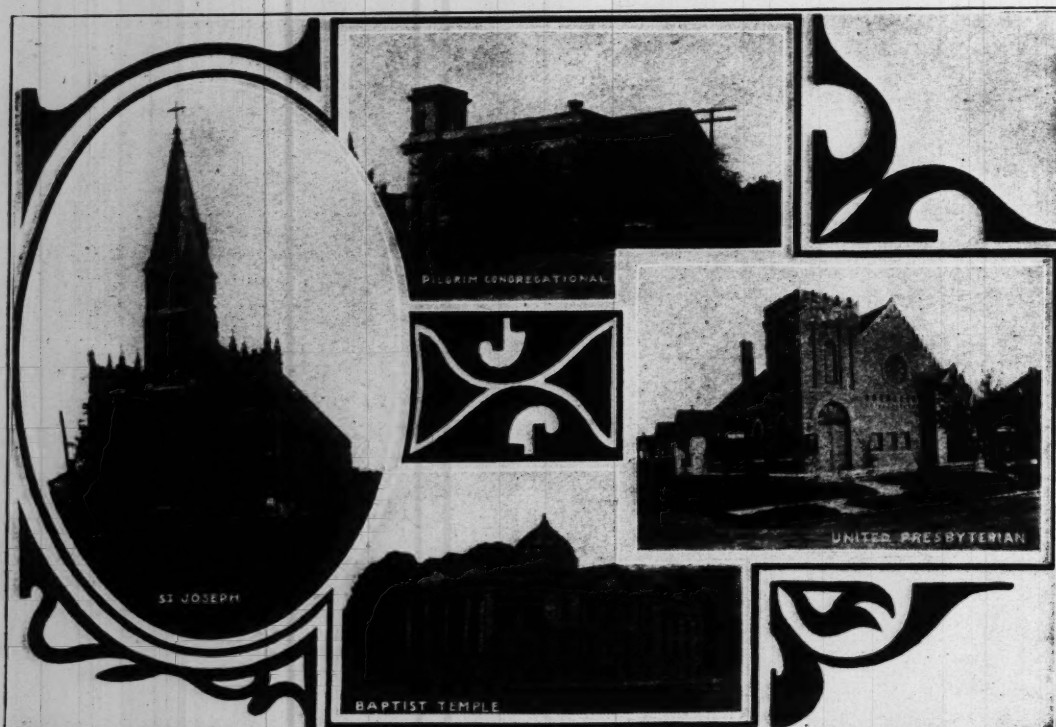
People of all sects were found in every locality, and they joined in one church. Our beloved Superintendent Parker was early in the field, leading the Congregational host and establishing churches in the whole realm.

The early days were full of sacrifice. In the places where now the people live in homes of comfort and beauty the pioneers lived in dugouts, often on an earth floor, and with primitive furnishings. The sacrifices which were made would form a pathetic page in a history which may never be written.

It often happened that a church was formed with no original congregational members and with a preacher



CARNEGIE LIBRARY, OKLAHOMA CITY



CHURCH GROUP, OKLAHOMA CITY

from another sect. Our policy is so flexible, so democratic and so full of common sense that it is adapted to these early emergencies.

Many of our best pastors and most useful church workers to-day came from other churches in the pioneer days. We thank God for a church polity which unites all people, who believe in Jesus Christ and His gospel of salvation, under any pastor who knows his Bible and knows his God, and is fitted to teach in holy things and to lead on to the better life and to the larger hope under the banner of love.

SACRIFICES FOR THE LORD

The new church was to be dedicated at Fort Cobb. A loyal Congregationalist living in the new town of Bangor went to attend the services. He was so inspired with the dedication that he determined to erect a House of God at home. Old memories came back. His heart filled with the thought of home and worship in far-a-way New England. He left the

solemn service with a purpose. He took stove, hammer and iron wedges and feathers and went alone to a ledge of sandstone rock, miles away, and quarried stone for the foundation of a church. When he had finished his first task he said to his neighbors, "We must have a house of worship," "I have quarried stone for the foundation." The people responded. One woman volunteered to drive the team and haul the stone. Another woman drove the team for lumber. The work was divided—all had part, every one contributed. The blacksmith was living on an earth floor. But he said, I will some how find a way to help. He paid \$20. The building was completed by the sacrifice of the people. It was a copy of the church at Fort Cobb. Then they added a neat parsonage. It is a little town of 258 people. They are paying \$350, and free parsonage for the Gospel.

WHY HELP A PEOPLE SO RICH?

It is often said, "These people have large cities, great realms of fertile

country. They have Council houses, Libraries, Colleges and Art rooms. They live in luxury. Why should we contribute our money to give them the Gospel?" Wealth does not bring piety. Ginning mills and wheat mills and prosperous trade and banks do not make sure for the people, the house of worship and the ministry of the Word. Rich people need to be converted as well as poor people. Nineveh was a great and rich city. But it needed the missionary.

Here is a new empire created in the

From these points let the Gospel radiate to the regions round about!

The churches must have nerve centers, with which all organized life has vital connection.

We must build again at the State Capitol. Make there a place of spiritual power. That central church must lend its helpfulness to the towns and country. It must strengthen and give heart to Seward and Victory and Harmony and Bethel and Vittum.

We must go down to Camanche realm, where Lawton has its master-



FIRST SUNDAY SCHOOL IN OKLAHOMA CITY

wilderness. It has come suddenly to its inheritance of riches and affluence and great wealth.

Its future is a mighty possibility. It is to be at once the dwelling place of a vast population. It is traveling on with a strange rapidity to its place among the leading states of the Union.

It is of infinite consequence that the strong current of its life should be guided by the religion of our fathers. We must take strategic points and establish there the institutions of the Gospel—strategic points in the places where business has its centers.

ful place on the borders of the "Big Pasture," and make Lawton a center of evangelizing power in the new opening country which is sure to have cities and towns, and thousands of homes in the wilderness transformed and blossoming as the rose.

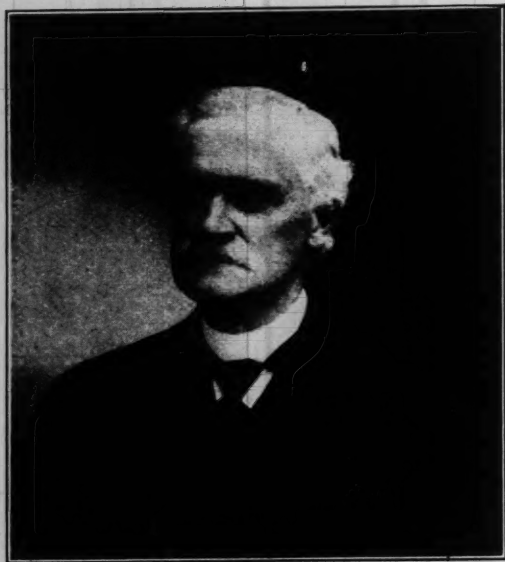
Muskogee and Ardmore and Tulsa and Shawnee, and all the strong centers of commercial power should suggest to us opportunities for larger work in this time of marvelous growth.

Heaven speed the work of God in the new State of Oklahoma!



The Centennial State

BY REV. R. T. CROSS



REV. R. T. CROSS,
A COLORADO PIONEER

COLORADO has just been celebrating the discovery of Pike's Peak. The celebration naturally centered at Colorado Springs. The Peak was first seen by Pike November 15, 1806. It was not named for him until long after he fell in battle in 1813. On September 26, 1906 it was formally, on its summit in a snow storm, christened with his name.

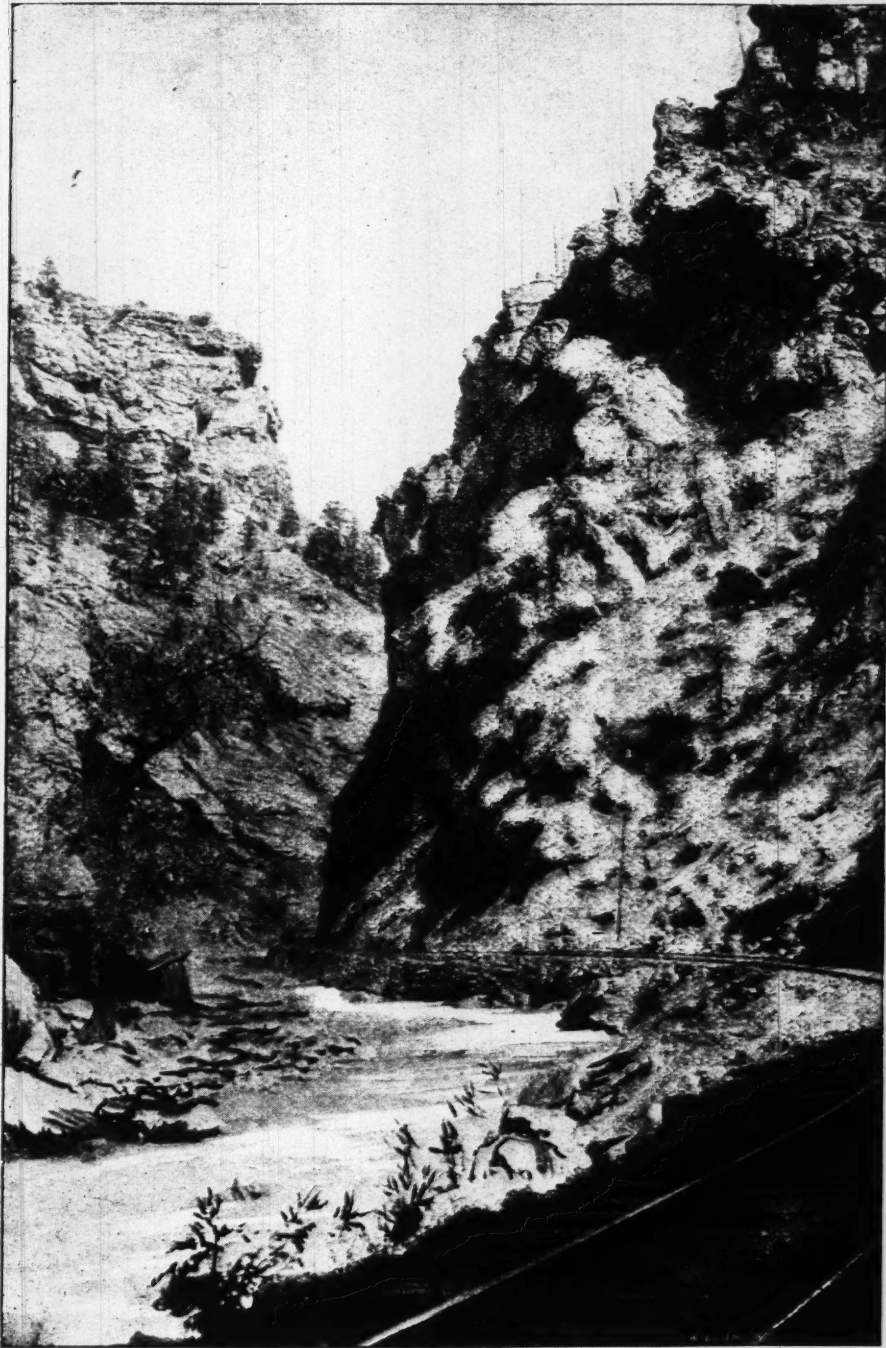
Fifty years after its discovery the Peak and the region around it were still practically unknown, except to the Indians, a few adventurous trappers and the caravan of California gold seekers, whose route of travel was far north or far south, and who saw the Peak only on the distant horizon.

In the decade from 1856 to 1866 gold was discovered, in 1858, in Cherry Creek, then in Clear Creek, around Fairplay, in California Gulch, etc. The great rush of gold seekers was in 1858-60. In 1863 Rev. William

Crawford started the First Congregational Church in the Rocky Mountains at Central, which was then the metropolis of the state, Denver being a small place. The next year churches were started in Boulder and Denver. During this decade the state had no railroads. All travel across the great plains—five hundred miles or more—was by wagon, horseback or on foot. It was the pioneer's decade, a decade of hardship and of heroism, of Indian wars and civil war.

In the decade 1866-76 railroads came. In 1867 the Union Pacific reached Cheyenne, leaving Colorado and Denver off to the south of what was then supposed would always be the chief, if not the only line of travel across the continent. In 1870 a railroad reached Denver. In 1872 the Denver and Rio Grande Railroad, narrow gauge then, started south to make towns and create business as it went. Perhaps no better example was ever known of a railroad starting a city on a broad and generous plan than the founding of Colorado Springs in 1872. In 1874 we had but seven churches in Colorado, yet in that year Colorado College was started, followed of course by our first church at Colorado Springs, now the center of a group of churches. There was then no railroad in the mountains except a few miles up Clear Creek. A few tourists came and looked at a little scenery along the edge of the mountains and a few climbed Pike's Peak. At the close of the decade there were about five hundred miles of irrigation ditches.

During the next decade, 1876-86, there was marked growth. A great boom followed the Leadville, the San Juan and the Elk Mountain discoveries. Railroads, mostly narrow gauge, pierced the mountains many hundred



THROUGH THE CANYON

miles. A home missionary superintendent was sent us in 1878, and during the decade thirty-six new churches were started, seven of them in Denver. It was a booming decade.

And so were the first seven years of the next decade, 1886-96. Denver grew rapidly and so did the state. In the last three years the hard times

struck both of them hard; yet in that decade forty-six Congregational churches were started.

During the decade just closing, 1896-06, there has been substantial prosperity in spite of serious labor troubles during part of the time. Forty-eight churches have been started, all of them in the last eight years.



MATERIAL RESOURCES OF COLORADO

From 1880 to 1900 the value of farm products increased from \$5,000,000 to \$33,000,000. Much beet sugar land is held at \$200 per acre, and much fruit land at \$1,000. There are nearly fifteen thousand miles of main irrigating canals, which water about five million acres. In only two of the many river valleys, the Cache le Poud-

re and the Big Thompson, are thirty-nine reservoirs, in which over six billion cubic feet of water are stored for the dry season. Under the impulse of the Campbell system of cultivation, which raises good crops without irrigation where the rainfall is fourteen inches, the land of the great plains in eastern Colorado is rapidly rising in value.

In 1900 there were three thousand

BOULDER, COLORADO



eight hundred and sixty-five manufacturing establishments in Colorado, with a capital of \$103,000,000. In 1903 the manufactured products in Denver were worth over \$44,000,000. The three hundred establishments of Pueblo produced \$50,000,000 worth, \$21,000,000 from one company. Nine sugar factories produce one hundred million pounds of sugar from sugar beets. A power company with a capital of over \$22,000,000 has just been organized to turn the dashing torrents of the mountains into electric energy for the state.

The product of the smelters of Colorado in 1903 was over \$44,000,000. Coal underlies some twenty thousand square miles, and in 1903 nearly eight million tons were mined. Building stone occurs in mountain masses. Twenty-two kinds of marble are found.

With a dry atmosphere full of ozone, with more than three hundred pleasant days in the year, and with unlimited scenic attractions, the tourist travel is large and is constantly growing larger. For the transportation of her grains, vegetables, fruits, sugar, stone, metals, manufactures, live stock and tourists, Colorado has five thousand miles of railroad, and the number is increasing.

Among other things the state produces an immense amount of politics. But things are quiet now that a Methodist minister and college president has been elected governor, and capitalists are investing immense sums in the state. It is a splendid time for Christians to invest largely in Home Missions.

Colorado was admitted to the Union August 1, 1876. A few weeks later the writer reached his new field of labor at Colorado Springs, and in October attended the State Association at Longmont, where it met again this year. Seven churches, including

Cheyenne in Wyoming, were represented by twenty-two ministers and delegates. My room-mate was Jeremiah Porter of blessed memory. He did many good things in his long and useful life. Perhaps he will be longest remembered from the fact that he organized the first church of any denomination in Chicago. In 1876 he was chaplain at Fort D. A. Russell, near Cheyenne.

At Longmont we agreed to pray daily for each church and minister in the state, and some did so for a long time.

What is the fruitage after thirty years? The churches have increased thirteenfold, from eight to one hundred and three; the number of members twenty-twofold, from four hundred and two to eight thousand nine hundred and ninety-three; the admissions nineteenfold, from seventy-two in 1876 to one thousand three hundred and fifty-seven in 1905; the Sunday school membership twentyfold, from five hundred and nine to ten thousand three hundred and two; the benevolences thirty-fivefold, from \$411 in 1876 to \$14,374 in 1905. When Deacon Mead welcomed us to Longmont in 1876 he said: "I thought there would be more of you." Some one answered: "We are not many but *much*." This year we can say: "We are not so very many but we are *more*."

We are talking about self-support. If we put Michigan in place of Indiana there is now an unbroken line of self-supporting states from Massachusetts westward to western Nebraska and Kansas. When Colorado reaches self-support that line will extend from the Atlantic Ocean to and into the Rocky Mountains. Then by and by we shall have a transcontinental line of self-supporting states. God speed the day! Let us also speed that day!

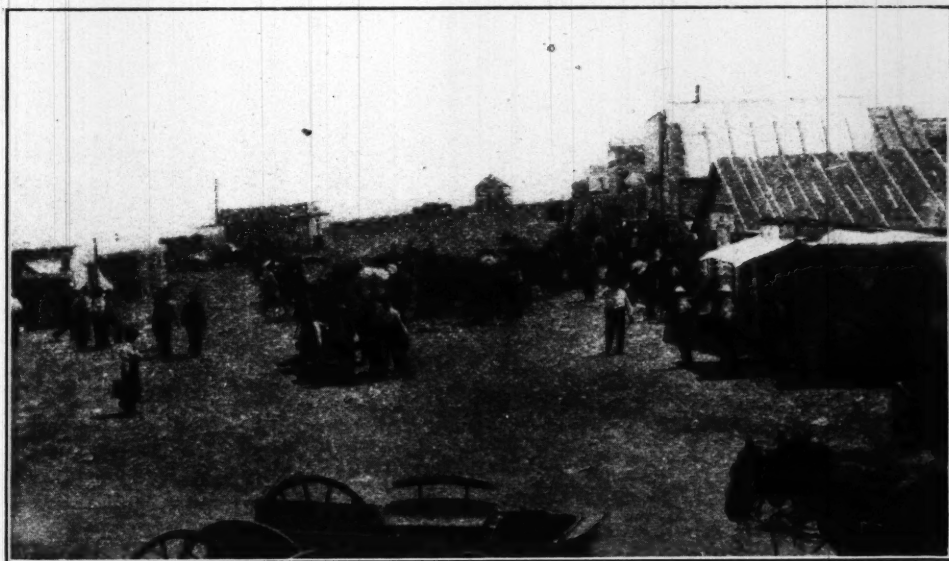
The New Movement in South Dakota

BY W. HERBERT THRALL, D. D.

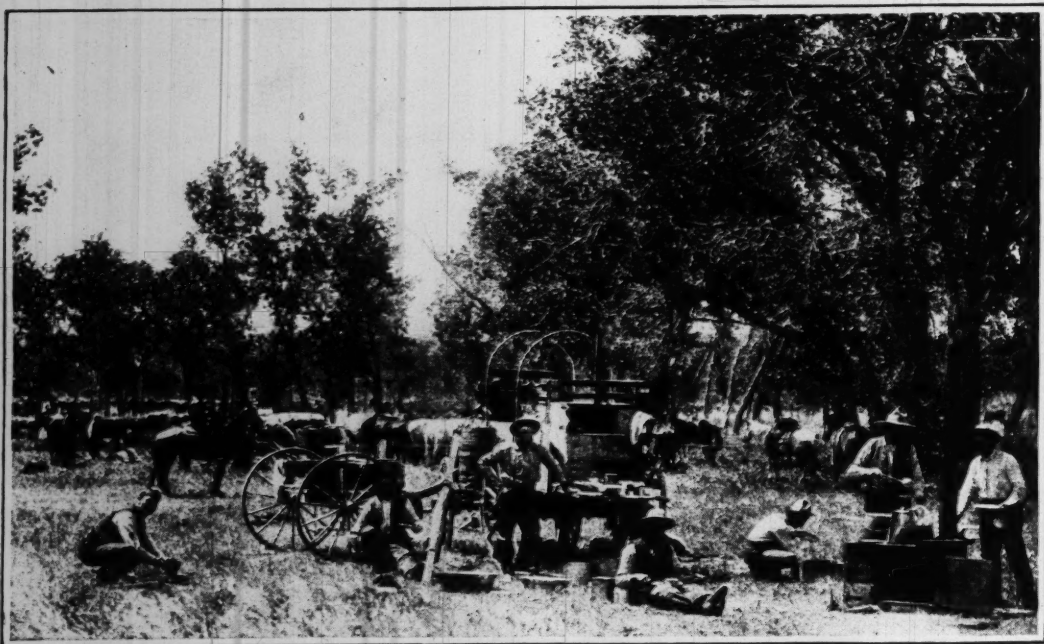
MORE than one half of the entire area of South Dakota lies west of the Missouri River. The railroads built to this river more than a quarter of a century ago. But a mutual compact has held them from crossing over. Only a very small district in the extreme southwest corner of the state known as the Black Hills has, until now, heard the scream of the locomotive. All the rest of this great expanse of rolling prairies, bestudded now and again with some few cone-shaped buttes, had been quite exclusively the abode of the Indians upon their reservations or the common herding ground of vast droves of cattle. This great stretch of plateau land might of course tell many thrilling stories of the real frontiersman's life. No one from the wonderfully picturesque scenery of the Black Hills to-day lays claim to being an "old settler" unless he came there at latest early in 1876 when every white man was under United States law, a trespasser upon Indian rights.

The days of the ox team freighters, "Bull whackers," who carried by wagon, or by many wagons, anchored together all produce to the early settlers hundreds of miles overland, have been familiar only recently to some of the younger among us. The Deadwood coach is still extant and frequently makes the sixteen mile picturesque trip from Deadwood to Spearfish, catching on the way a far off view of Buttes in North Dakota more than a hundred miles away. But even to us who are not "tender feet" it sounds like folk lore to hear from the lips of the president of our Black Hills Woman's Missionary Society how she came out there as a bride, riding more than two days and nights, sitting up-right in a stage which was so crowded that no one when asleep could fall over.

The spring and fall "round-ups" are still with us, but must soon disappear before the coming of the railroad locomotive like dew before the rising sun. And it is the rising sun for a new day in South Dakota. Vast



MURDO, SOUTH DAKOTA, IN EARLY DAYS

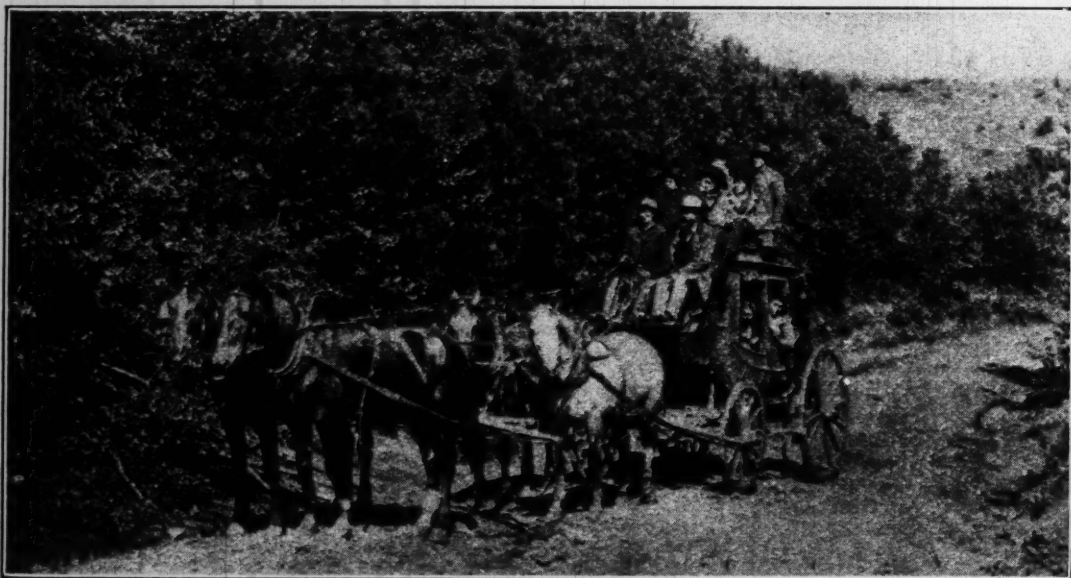


ROUND-UP WEST OF THE MISSOURI

wealth has been produced for these years on this common herding ground hundreds of miles in extent. "Round-up crews" have for weeks carried on their systematic work of branding young cattle before the calf was separated from the mother. A steer which slipped through this cordon of wagons and horse-back riders of the bands of

branders went over until the next round up, when, known as a nameless "maverick," it became the prize of the round-up crew.

The cattle of this general herding ground might often come out of the winter so weak that the "staggers" was not unknown, a disease suggestive of insanity perhaps through weakness.



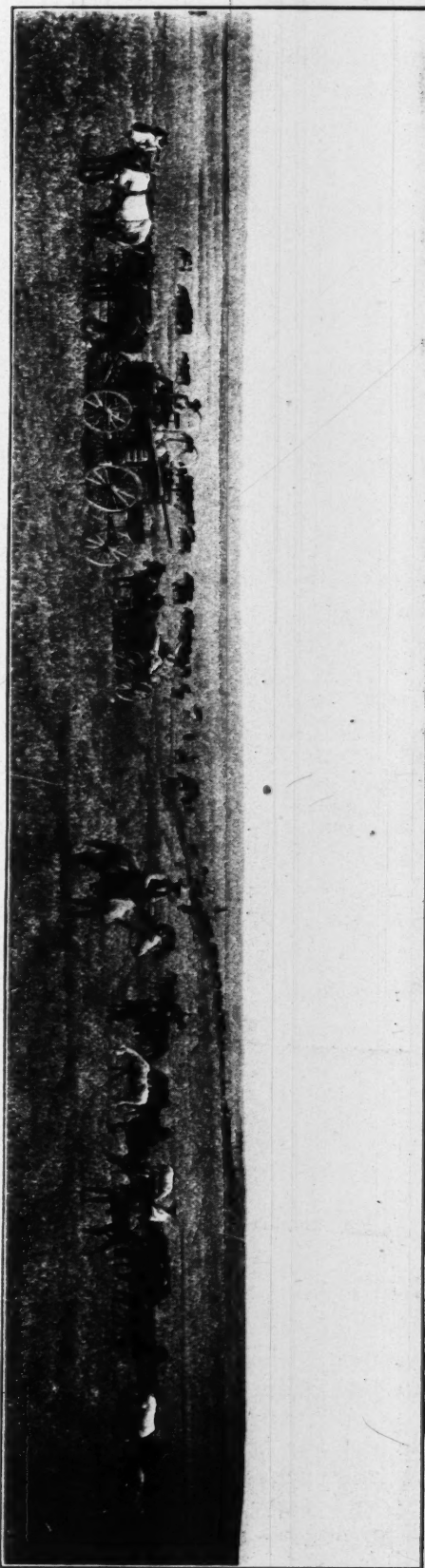
THE DEADWOOD COACH

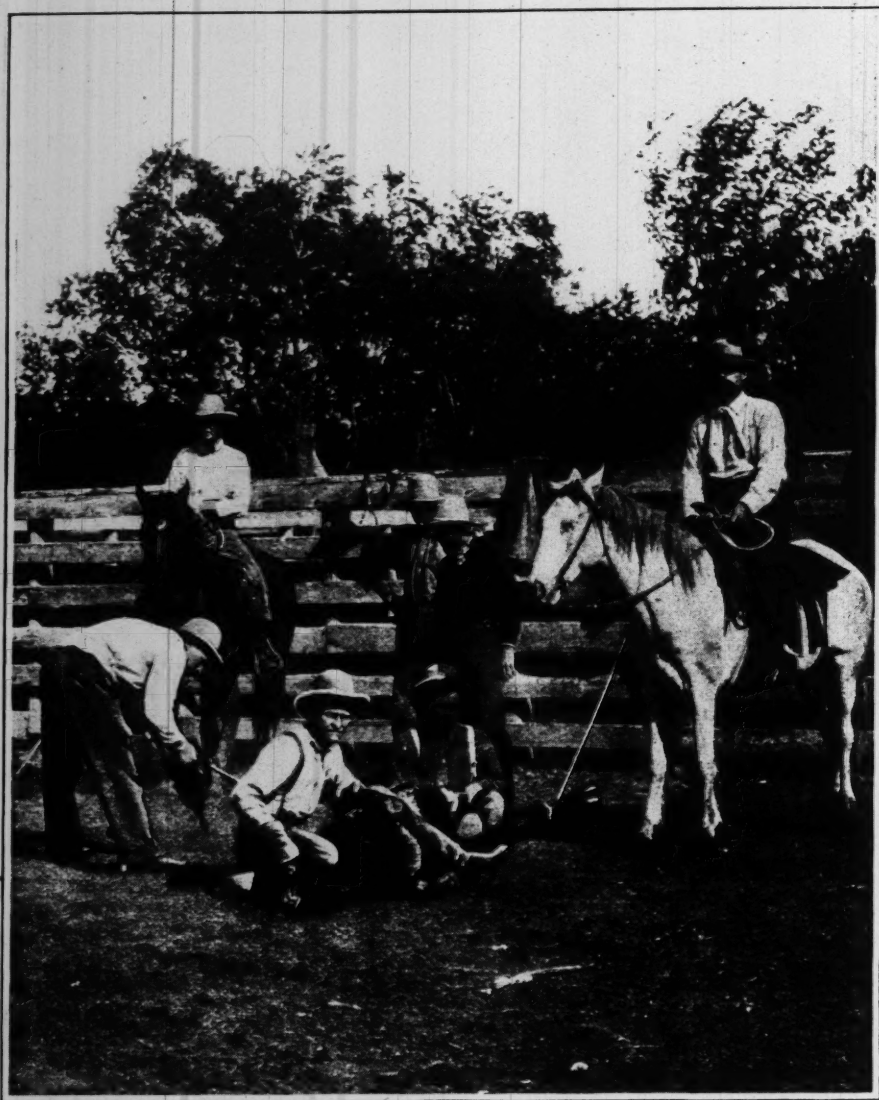
But these steers fed on the uncut wild grasses of Dakota cured in the ground, have for years competed in the market with stall-fed cattle raised by the more eastern farmers. The immensity of this business in the past may be suggested by the statement that the annual shipment of cattle from the one station of Belle Fourche has varied from sixty to eighty-five thousand head. It is estimated that this year about one and a half million pounds of wool and thirty thousand head of sheep, and as many as two thousand head of horses were shipped from that one point.

Heretofore this cattle business has called for some little missionary work. This has been more especially true among the small ranchmen. One of our missionary appointments is named after one of the brands most commonly known in the vicinity, "W. G." Flat appointment. But large cattle business means a limited population. Roaming, unbranded cattle call for little missionary effort, those who own them living for the most part in bordering towns like Fort Pierre, Spearfish and Belle Fourche, except during the semi-annual round-up seasons. But now, west of the Missouri, the day of the small ranch man and the grain farmer has come. Hereafter every ranchman must hold title to or rent his land.

That for which South Dakota has long waited and watched and worked and prayed has at last come,— a railroad across its borders from east to west; and it has come three times over. For three railway lines are now building across the Missouri River to the west. A fourth, the Minneapolis and St. Louis, which is now building from Watertown to Aberdeen and beyond to the Northwest and also due west is expected some day soon to cross the Missouri at a fourth point. Thus a great domain is being practically added to our state. It is like the discovery of a new empire. Nineteen hundred and six will go down into history as a great year in the com-

"THE GARDENS OF THE WILDERNESS." A PRAIRIE SCENE IN WESTERN DAKOTA





BRANDING CATTLE

mercial history of South Dakota.

Then there is the great Belle Fourche Project as it is called,—a United States government project of irrigation which will cost \$2,500,000 and more. A reservoir of water is being built eleven miles long and more than five miles wide. The main dam now being built will be more than one mile long, ninety-two feet high, five hundred feet thick at the base and one hundred feet at the top. The inlet canal is some seven miles long and sixty feet wide at water-line level. From this will branch out smaller canals ramifying through an

area about thirty miles long by twenty miles wide. All this supply of water will be furnished from the diverted streams without disturbing their natural flow, simply making use of the spring over-flow which has heretofore run to waste. It is estimated that a farming population of some ninety thousand will be supported by this land "under the canal." And this project is right in the midst of a county whose area is 7,834 square miles, about as large as the state of Massachusetts, a county which has one school district forty miles by fifty miles with as yet but seventy-two

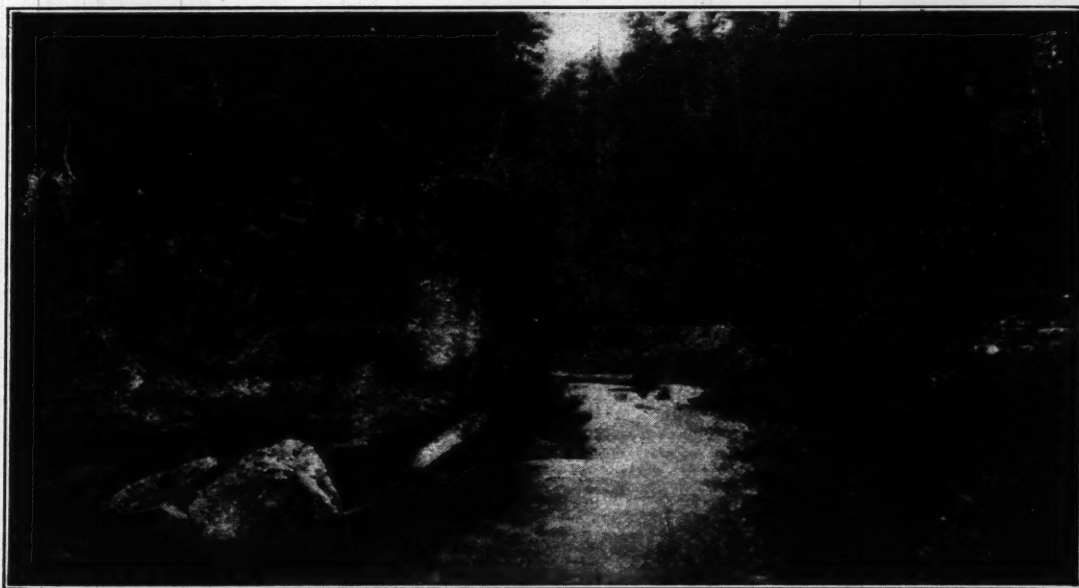
pupils, as one of the directors informed me. It is a county which has eighty-eight townships only thirty-one or thirty-two quarters of which have as yet "been taken." The rankly growing rich grasses show that rich soils are abundant. What possibilities open up to a prophetic eye in the near future for such a country.

An empire is building. Shall pillars of strength or of weakness be put into her framework? Shall religion or commercialism be the regnant spirit?

More than nine hundred miles of new railway are being built in one year, with new towns every ten miles and inland villages everywhere. This bare statement seems sufficiently suggestive even to one not familiar with scenes where towns spring up as in a night. Some of these towns are in the midst of a well developed farm country where the farms have been tilled for twenty years or more; for example, Brentford in Spink county

tants, and Gregory with six hundred, are in the midst of farms which were settled during the Rosebud Reservation movement. Other towns like Murdo in Lyman county, or Quinn in Pennington, precede the farm population, or at least are set down in a very sparsely settled country. When I visited Draper in July I stabled my horse in a tent livery and found a straw mattress in a tent lodging house. The aspiring city was then but a few days old.

Some six new fields calling for six new men have already thrust themselves upon us without the seeking. An average of \$250 to each field in a raw civilization would be a small stipend. Where will we find the extra \$1,500 annually? And yet larger possibilities undeveloped would then remain entirely untouched. These are some practical problems which push themselves upon us as practical Americans.



SPEARFISH CANYON

consists to-day of two bank buildings, a hotel, a livery stable, a store or two, all partially built and set down in the midst of a field of wheat in some of the richest farm land of that county. Herrick, with four hundred inhabi-

Do you ask what work we already have in the region west of the Missouri River? We have some eight churches and a dozen or more mission stations in lumber and mining camps. Four of the churches are now receiv-

ing missionary aid. We this year are expending \$755. One of our sister Protestant denominations which usually shows economy and far sighted wisdom in its missionary enterprises apportioned this year for this same district \$4,100. But the great district between Rapid City in the Hills and Oacoma, two hundred and fifteen miles, and Rapid City and Fort Pierre one hundred and sixty-eight miles east by railway has been entirely untilled and unclaimed by any denomination until now.

This, then, in brief is a glimpse of the opportunity of the hour in South Dakota. What part are we as Congregationalists to take in this empire-

building in the newer Dakota? This is a question for the Congregational churches of America to answer; and answer it somehow we must in this crucial hour. May ours be the Master's answer. Let the silver and gold, ours but in trust, be poured into the treasury of the C. H. M. S.; and may the faith and love of which the gifts are but expressions, re-echo in the ears of those who, at the front, are pushing forward the battle lines of the King until South Dakota shall own allegiance to Him alone. May this glimpse of empire-building in our America give us all a larger vision of our King and of His Kingdom, and of ourselves as under His command!

Action of the Executive Committee Upon the Resignation of Don O. Shelton

"The Executive Committee record their sincere regret at the withdrawal of Secretary Don O. Shelton from the Executive force of this Society. Four years ago the need of additional strength in the office was clearly recognized; and after careful search for the right man, Mr. Shelton was called to the position of Associate Secretary. He brought energy, consecration, devotion and fertility of method which have been felt to a marked degree in all the relations of the Society to the sustaining churches, which has been the special field of his activity. A great body of the young people of our churches has been touched and awakened to a knowledge of the work of Home Missions and an

interest in this work. Sunday Schools, Young People's Societies, Missionary conventions have felt the power of his personality and the force of his appeal.

In counsel his judgment has been ever helpful; in confronting the problems that stand before us as the church planting arm of the denomination, he has shown wisdom, patience and perseverance.

The Executive Committee and the officers deeply regret that the call of a new work must separate him from the association and co-operation of four years of fellowship which have brought a constantly deepening appreciation of his qualifications for this work."



Editor's Outlook

The Resignation of Secretary Shelton

THE retirement of Secretary Don O. Shelton will be received with surprise by many, and with regret by all who know him and his work. For four years he has given himself with rare devotion to the duties of his office. Pastors and churches have welcomed him warmly, and have felt the inspiration of his presence and his words. To a large circle of young people he has endeared himself peculiarly, and many of them will date their first interest in home missions to his contagious enthusiasm. For the Home Missionary Society he has done much in promoting confidence, in

stimulating gifts, and in multiplying appeals by his pen and his voice, which will have a permanent value.

If wonder should be felt that a man so manifestly fitted for long and growing influence as a missionary secretary should turn aside to any other work, the solution must be found in the fact that he returns to an old and early love,—his love of the Bible and to his deepening conviction that to interpret and enforce its teachings is fundamental to all true missionary spirit, and absolutely essential to the welfare of the nation. With this high and noble view of the work he enters upon new duties, carrying with him the esteem and love of his official brethren and followed by their warmest wishes and most earnest prayers for his success.

The Work and Methods of the Congregational Home Missionary Society

(It is to be assumed that most of the adult membership of our churches are fairly well acquainted with the object and methods of the Home Missionary Society. But to a large body of more youthful members they are, by necessity, less familiar. It is chiefly for the benefit of this latter class, which we earnestly desire to interest, that the following statement is put forth:)

I.

PLANTING THE CHURCH

TO plant the *Church of Christ* in destitute communities is the prime object of the Society. There are many such communities in the West and South, and even in the longer settled states of the North and East. Before the days of rural free delivery, the United States Postal Directory sometimes added nearly one thousand new post offices to its list every year. Most of these mean a community, destitute as yet, of religious privileges. The home missionary, bearing the Society's commission, enters and explores. He gathers the Christian people together, explains his mission, and appoints a public service. Wherever the people are so minded, he assists them in organizing a church, in gathering the children into a Sunday school, and in starting a subscription for the support of a pastor. So a new center of religious influence and Christian civilization is established.

II.

SUSTAINING WEAK CHURCHES

Many churches in new, and sometimes in old communities, are unable by any measure of sacrifice to raise a living salary for a pastor. This is particular-

ly true of young churches in new city wards. Without some help from outside they would surely die. In this distress they apply to the Home Missionary Society for help. If the case is worthy and the promise of growth is hopeful, the Society listens to their appeal and makes a grant of money to supplement what the people are able to raise, thus making up a living salary. So the pastor becomes a missionary of the Society. In eighty years four-fifths of the entire body of Congregational churches in the United States have either been planted in the way described, or have received aid in their time of need.

III.

SELF-SUPPORT

It is expected and demanded that churches thus planted or sustained, shall, as their ability increases, graduate from a condition of dependence and themselves become contributors to the Society's treasury for the help of those still in need of assistance. Thus, during the last year, sixty such churches have assumed the entire support of their own Gospel ordinances, and during the last eighty years about three thousand five hundred such churches have been brought to self-support.

IV.

FOREIGN SPEAKING CHURCHES

During the past twenty-five years the Society has turned its attention especially to foreign speaking people. Three foreign departments were opened in 1883 and skilled superintendents were appointed to direct missionary work among the Scandinavians, Germans, and the Slavic races. The work has grown. More than two hundred of the Society's missionaries are preaching every Sabbath in thirteen different tongues to as many nationalities, and during these twenty-five years more than three hundred foreign Congregational churches have been planted and are being nurtured to strength and self-support. Where foreign churches cannot yet be gathered, missionaries are trained and appointed to visit the people in their homes and to instruct them in religious truths. No part of the Society's work is more hopeful or rewarding than this. Twenty-five years of success have proved, beyond the last doubt, that the immigrant of every land and of nearly every grade is convertible into an American citizen, a devout Christian, and even into a loyal Congregationalist.

V.

KEEPING THE CHURCHES INFORMED

Not the least important aim of the Society is to inform and enlighten the churches as to their missionary work. A valuable and growing body of literature has thus been developed which is offered to the churches, for the most part, without cost. *The Home Missionary*, now in its eightieth year, is a current history of the home missionary movement down to date, and if the testimony of many readers may be accepted, it is the best magazine of its kind—and only fifty cents a year. *Congregational Work*, with its home missionary department, has 30,000 subscribers—at ten cents a year. Missionary leaflets for old and young,—consisting of concert exercises, programs for missionary meetings, vigorous appeals, material for home missionary sermons and addresses, and stories of interest, have multiplied to several hundred. They are in constant demand and are to be had on request. It is assumed that the continued interest of our churches in their home missionary work is dependent upon a widely disseminated and carefully nurtured intelligence. To this end enlightening literature has never been economized. No church, no pastor, no missionary leader, or teacher, need remain in ignorance of the Work, Methods and Achievements of The Congregational Home Missionary Society.

Our Country's Young People

A Personal Word

THE hearty response that has come during the past four years from a very large number of pastors and members of Congregational Churches throughout the country to personal letters, and to articles and appeals published in the pages of *THE HOME MISSIONARY*, seem to justify the printing of the following communication:

December 3, 1906.

The Executive Committee of the Congregational Home Missionary Society.

GENTLEMEN:

There has been a growing conviction in my mind, for several years, that my energy should be concentrated on forms of Evangelistic work in New York City, and in behalf of an organized National movement for the furtherance of Bible study.

The opportunity for the achievement of this two-fold purpose having come to me, I have decided that it is my duty to take prompt advantage of it.

Therefore, I present herewith my resignation as associate secretary of the Congregational Home Missionary Society, with the request that it take effect on January 31, next, or as soon thereafter as in your judgment the interests of the work committed to my care will permit. I have been led to take this step after long and careful consideration, and while it is not easy to sever the pleasant relations that have existed, I feel it my duty to do so.

In looking back over the four-year period of my connection with the Society, it is encouraging to discover several signs of progress. A brief summary of advances made in work

for which I have had special responsibility, other than that of the regular routine work of the office, and that connected with public speaking and home mission conferences, may be of interest.

(1.) *THE HOME MISSIONARY* has been thoroughly modernized in its typography. In its new form and style, and under the editorship of Dr. Clark, it has won renewed favor throughout the churches. Furthermore, through a large increase in its receipts, its cost to the Society has been greatly reduced.

(2.) Nearly all of the important literature of the Society has also been modernized, and in attractiveness is probably unsurpassed by that of any other home missionary organization.

(3.) An entirely new and valuable literature for young people has been built up. Twelve attractive booklets, filled with fresh, definite and practical suggestions have been issued, and a large variety of programmes for young people's meetings have been supplied. It was my privilege to write the first home mission study text-book, published by the Young People's Missionary Movement. It has had a large use, not only among young people of our own denomination, but among the young people of the Presbyterian, Baptist, and various other religious bodies. Its publication and use marked the beginning of a new era in home mission interest among young people.

(4.) In connection with the financial interests of the Society, so far as contributions from living donors is concerned, unusual progress has been made. The receipts of the National Society from living donors last year were over \$70,000 in excess of the receipts from that source the previous year, and were in excess of the receipts from living donors during any one year of the last twelve years.

This notable advance of last year has been maintained thus far during the present year.

I am very thankful for the many kindnesses and courtesies that have been shown me throughout these years, and I wish to express, heartily, to members of both the present and former Executive Committees, my gratitude therefor.

I shall treasure also through the coming years the remembrance of my very happy association with those with whom it has been my privilege to be affiliated in the office.

I shall count it a privilege to cooperate in any way within my power in furthering the interests of the So-

ciety in future years. I am,
Yours very sincerely,
DON O. SHELTON.

In response to the request of the Executive Committee, I have arranged to give as large a part of my time to the work of the Congregational Home Missionary Society, in February and March, as my new work will permit. This continued affiliation with the work of the Society will afford opportunity for further communications through the pages of THE HOME MISSIONARY.

Don O. Shelton.

Missions in the Sunday-school

HINTS AND SUGGESTIONS

THE Young People's Missionary Movement has just issued a valuable work on *The Sunday School and Missions*.* It contains a report of the conference on this subject held last summer at Silver Bay, Lake George. Within its pages are a variety of excellent suggestions as to the importance and place of mission study in Sunday schools. The addresses, several of which are printed in full, indicate that the benefits ascribed to the conference are not overdrawn.

Readers of THE HOME MISSIONARY, we are sure, will find useful the practical plans suggested at this conference.

Our first selection is from the address given by Dr. John Franklin Goucher, permanent chairman of the committee. He said, in part:

The library method is giving away to the laboratory method. 'Activity opens all the channels of approach to the soul.'

**The Sunday School and Missions: Young People's Missionary Movement*, 156 Fifth Avenue, New York. Single copies 50 cents; three copies \$1, prepaid.

The divine promise is, 'If ye do, ye shall know.' Soul culture results from or consists in its reactions. The knowledge of God must come by expression and activity. Neither the aim nor the method of the Sunday school has kept pace with the progress in secular education during the past decade. The teaching function has been exalted and is becoming more and more of a science. The tendency of all first-class schools is 'away from words to things, from symbols to objects, from text-books to laboratory, from learning by rote to learning by doing.' The Sunday school faces a dilemma. It must become a giant or it will become a dwarf. If this Conference should result in a clear vision of the problem which childhood presents and should call the church to address herself with singleness of purpose to develop, through the church school, practical and comprehensive methods adequate to the problem of utilising childhood as the great opportunity and responsibility in the evangelization of the world, it would mark an epoch in the advancement of the Kingdom.

On the place of mission study in the Sunday school, from the view point of Sunday school editors, Mr. Charles G. Trumbull, editor of *The Sunday School Times*, gave some

wise and helpful hints. Mr. Trumbull said that the Sunday school is not a branch, or a department, or a child of the church. "The Sunday school IS the church, engaged in the most important work that God permits men to do. It is the church engaged in carrying out the great commission, making disciples, or learners, of all men."

The Hon. Samuel B. Capen, LL.D., President of the American Board, spoke on the place of mission study in the Sunday school from the viewpoint of the missionary boards. Respecting the offering in the Sunday schools he said, in part:

It is essential that we dignify the offering by treating it with more reverence. In too many of our Sunday schools it is regarded as an incidental and almost an unimportant matter. Envelopes are passed around, and little or nothing is said about the gift either from the superintendent or the teacher. Oftentimes the Sunday school knows nothing about the object to which it is contributing, and the whole method is too often utterly unworthy of this part of the worship. It is essential that we give it a better name. Above all things else, let us never call this offering to God a 'penny contribution.' It is no wonder that the older children begin to despise it, thinking it only belongs to the little children in the infant department. That was a cutting sarcasm in a magazine article which said: 'Bring up a child to contribute a copper cent, and when he is old he will not depart from it.' A friend told me recently of his experience. He was away from home on a summer vacation and at the close of the Sunday school the superintendent came to him and asked him if he had not made a mistake in the contribution. When he expressed his surprise at the question the superintendent replied, 'I found a nickel in the box and I thought you must have made a mistake, and here is four cents back again.' It never dawned on this superintendent that any one could give over a cent at such a time. Let us do away forever with the word 'collection' and 'contribution' and call it an 'offering,' which has in it some thought of sacrifice. By recognizing these things it will help us much to teach our children the great truth of Christian stewardship.

Evidently one of the brightest addresses given at the conference was

that by the Rev. Dr. A. L. Phillips, on "Missionary Work Through Existing Organizations." The humor in Dr. Phillips' address was for a purpose, though. This fact is indicated by the following selection:

One summer vacation I was a little bit bothersome to my mother and father, and they found out that there was an old field school near, and they thought they had better send me to it to keep me out of mischief. So I went, and I have been glad of it ever since. I didn't learn anything in the world but mischief. We played a lot of things, marbles, mumblepeg, town-ball—didn't have baseball—leapfrog, and all that sort of thing. Right out on the large playground in the woods we had an institution called a 'Flying Jinny.' It was made by cutting down a sapling about breast high and cutting a shoulder on it, and then putting on a big plank with a hole in it. Then you sit on one end and your girl on the other, and go round and round and have a lot of fun. You could ride until you had to fall off. That was a great institution, the 'Flying Jinny.' You know they have taken it up into modern life now, and they call it a merry-go-round, but it is the identical old thing. It has now a steam engine that runs, and also plays. It runs around on a platform on which are lions, and horses, and sofas, and elephants, and giraffes, and all sorts of things. You pay your nickel and you ride. But the curious thing about the 'Flying Jinny' and the 'Merry-go-round' is that when you get on it you think you are going somewhere, you think you are doing something, but you get off where you got on. I have seen the whole Sunday school on the 'Flying Jinny.' The pastor gets on and rides for once the noble lion. The superintendent chooses the giraffe because he likes to ride high. The choir leader is there on a beast—nameless here, but that makes a noise. Ever seen any Sunday school like that? Here is a great world lying in darkness and sin, but here we are just riding around, just riding around. Are you on it? I have got off, and I'm going to stay off.

The volume contains a useful bibliography, classified in part as follows: Principles of education; principles of religious education: childhood; adolescence; principle of teaching; Sunday school teaching; organization and methods; grading and curriculum; suggestions to parents.

Needed! New Zeal for the Christian Conquest of America

THE Rev. H. H. Kelsey, pastor of the Fourth Congregational Church, Hartford, Ct., has been giving special consideration to present conditions in Congregational churches. While Mr. Kelsey acknowledges the noble service record of the Congregational churches and states that their gifts have enriched the nation and the world, and still do, and will, he finds that there are aspects of the situation in our Congregational churches in this present which may well cause every Congregationalist to inquire whether for the sake of the country, the world, and the Kingdom, we ought not now to give a new heed to the nurture and development of our own life.

We have stopped growing. In the decade 1884-1894 our average gain was 125 churches a year. In 1890, we added 168 churches. In the decade 1894-1904 we added but 57 per year. In 1904, our gain counting out Hawaii, was but two, and in 1905 we added but three churches. This stopping of growth followed immediately the decrease of receipts by the Home Missionary Society. In the year 1880, Congregationalists ranked first in point of numbers in the United States, in 1890 we ranked

tenth, and in 1900 eleventh; now we must be twelfth, or lower. This humiliating record means that our individualism in church life is proving its weakness for conquest in these times. It also discloses our lack of generalship in denominational affairs. It also shows what has happened, and will happen, as long as our Home Missionary Society is compelled to cut off appropriations from all missionary fields and workers. This record means that we have opportunities in city and country from the Hudson River to the Pacific, which we cannot enter.

Mr. Kelsey shows that we are not a soul-winning church. 2,390, or 41 per cent of our churches did not add a single member on confession in 1905. He points out that we are losing our constituency of young people. "In 1900," he says, "the membership of our Sunday schools exceeded the membership of our churches by 106,887. In 1905 there were 15,586 less in our Sunday schools than in church membership. Such a loss as this does not obtain in any other denomination."

His fourth important statement is to the effect that we are not producing our own ministers. His fifth point stated in his own language, is as follows:

We are increasing in wealth and proportionately in the home expenses of the churches, but during the period in which wealth has increased approximately fifty per cent we have made no increase in reported benevolent gifts; rather are we giving \$100 less per church now than we gave in 1894.

What do these facts mean? Mr. Kelsey says that if they mean anything they indicate a waning spiritual life and decrease of aggressive energy. With all the loyalty, he continues, and generous giving and ardent Christian life in our churches, alas, for the revelation of denominational loyalty and Christian patriotism disclosed by the treasury of our Home Missionary Society. He continues:

The trouble is deep in the life of the churches, and its remedy is not in any new organization of home missions, or other form of denominational activity. Needful and helpful as such measures may be, they will be superficial and inefficient unless they produce, or are the product of a radical change in the life and local endeavor of our churches. We may not blink our eyes and ease our consciences by smooth words; we must face these facts before the throne in our pulpits, in our Sunday schools, in every parish.

That there may come a new era of progress, Mr. Kelsey says we must have three things:

1. A new denominational leadership.
2. A new birth, in pulpit and pew, of evangelistic purpose and passion. And

3. *A new conception of the function of our Home Missionary Society, and such support from all the churches as will enable it to take prompt advantage of over 200 present definite opportunities for founding new churches among foreigners and in cities.*

These specific opportunities, as shown by additional reports received from Home Missionary State Secretaries and Superintendents within the past few days, now aggregate 308. Conservative statements by men who are thoroughly acquainted with the home mission needs of the various states show that there are now

94 opportunities in Cities for the planting Congregational churches in small towns;

63 such opportunities for the undertaking of new work among foreign-speaking peoples; and

94 opportunities in Cities for the forming of Congregational churches without encroachment on the work of any other denomination.

The generous financial aid of all new and old friends of the Congregational Home Missionary Society is required that these splendid opportunities for extension may be met.

The Church at Easter Corner

BY REV. CHARLES N. SINNETT

I was traveling over the prairie one dark, oppressive spring day when I found that the main trail which I had been following divided into so many smaller ones that I was uncertain which one to follow. As no house was near where I could make inquiries about my way, I was very glad when I heard quick hoof-beats behind me. The rider of the fleet pony gave me a cheery greeting. When I told him of the point which I desired to reach he said, "Take either of those right hand roads. They seem to widely diverge, but they all lead to Easter Corner where you see the white church."

"Easter Corner," I said with keen surprise when I had thanked the man for his kindly helping. "I have never heard of that place before."

"We had little chance for choice about the name," the man smiled. "The first people who moved here were Yankees. They seldom feel at home unless a town has a center and a corner to it, or has a port, or ville, at the end of it. Good solid folks they are, too. They hold as fast to the Bible, and all good things, as they do to old New England names. When there were only three families of them here they started a Sunday school, and made plans for having a church built as soon as that was possible."

"They must have worked hard," I said, "for that is a good church. And there is no village near it as yet, only the scattered houses on the prairie."

"True," said the stranger, "and on the Sabbath nearly every seat in the church is filled when it is at all possible for the people to get out. Tomorrow is Easter, and I am one of the committee to go and see each family, and aid in all ways we can those who cannot easily get ready for that precious service."

"Well, there was always one great difficulty in the way of building yonder church. That was the sturdy blacksmith who came here from a Western neighborhood where he had never been used to the customs and services which the Yankees and Scotch people here counted as all-important for a community which wanted to prosper. The defiant way in which he announced that no one would ever see him in church, or his children in the Sunday school, made many of the people look askance at him. He was a stout, brawny man, and when he brought his hammer down on the anvil to emphasize what he said and thought, he knew that some of the people would go away and call him a stumbling block. And that only seemed to make his heart harder."

"Can I not see this man as I go by the church at the Corner?" I asked.

"Yes. Be sure and grasp him by the hand. The grip which he will give you in return will assure how strong he is, and that his strength goes steadily out for the helping of Christianity. I wish he might tell you the story of his life. But he will not do it. He only once spoke of that emphatically. That was the day when we felt sure that a church would be built at the Corner."

"Yes, sir, but for that man who seemed the greatest barrier to the progress of the church we might not have had that comfortable building for many a year. He would say it was all the work of the young minister who came to preach to us early in the spring of 1889. But we all have our way of putting the story—though there will never dawn the day when any of us will leave that noble student preacher out of the victory which was wrought for the truth here. His first sermon had nothing striking about it.

But when he came to make his visits from house to house we saw clearly how the Lord was with him.

"The first week he was with us he asked all who were interested in the work of the church to meet him at the school house on Friday night. And many of us went there with good hearts. We hoped that the foundations of much future good might be laid. But there was not one among us but was thrilled with surprise when, just as the meeting was about to be opened, the sturdy blacksmith came into our midst, with his entire family.

"Then our young preacher rose to his feet with such a joy on his face as seemed to give us a relief from all embarrassment, fear and doubt. He said in that quiet, even tone of his, 'Mr. Leonard, I am glad to see you here. We are to make plans for the future, and you can greatly help us.'

"I know what you mean by the future,' the blacksmith said with the tears chasing each other down his cheeks, though his voice had in it the clear ring of the hammer on the anvil. 'The coming Sunday is Easter. You want to plan for that, and for building a church. I don't know much about the Easter—only that it means Jesus rose from the dead, and is here to help us roll things into line.'

"That is your way of putting it, and its good enough for me, he said turning to the young minister, and bringing his hand down emphatically on the desk before him. 'And you and Him have helped roll me into line.'

"Neighbors,' he said, suddenly turning to us his fat glowing face, 'you've talked of me as a stumbling block, the rock which needed to be rolled out of the way, and I've deserved it. But you've made a mistake as well as I—in the way you put this thing into speech. This young minister made me see the whole thing when he came calling down our road. I stood at the door of my shop as I had when the other preachers here came along on their calls. I challenged

him as I did them, 'that is my house. No one of us go to church. If you dare to go near the door I will toss you over yonder wire fence.'

"He looked straight into my face and said, 'We need your help, and some time you will gladly ask me to your home.' He shot this feeling through and through me, 'you are out of the way, but you will come into line. You'll be like the big stone in a wall—or the corner stone of the church we must build here. I'm not going to do this. God will do it.' I seemed to feel like a big stone which is on a dray, stoneboat, or whatever you call it—and being moved on to a place where I'd always help to hold something up.

"He looked at me as I look at something I'm making when it is red hot from the fire, and I strike it till the sparks fly right and left; but his was God's hammer of love. All he said was, 'We shall want you at the meeting with us Friday night.' He went on. And I am here. I believe in God's work and will help in all things good. These are hard seats—we can have some better ones before Easter Sunday.'

"Then he suddenly turned to the young minister and said, 'I hope I've made no mistake about God wanting to roll all the barriers and stones into line: nor in coming right along as soon as I felt Him moving me?'

"And then we all with glad hearts made answer with our young minister, 'you are right. God bless you! God bless you!' And then with prayer, praise, and hymns, we laid the sure plans for the building of yonder church. Is it any wonder that we in our gratitude named the spot 'Easter Corner,' when God so clearly taught us our duty toward all the stones and barriers which we say lie in our pathways?'

"It is a true name," I said gratefully. "I will see this noble blacksmith. The story of his conversion shall be told."

Women's Work and Methods

What Does Congregationalism Mean?

BY MARGARET L. KNAPP

NOT a creed; not that our ancestors came over in the Mayflower; it means something else. It means a way of government according to which the power to shape the policy of the church, and to decide what its course shall be, belongs to its membership, and not to its officers or committees. It is government by the whole body, and not by a few. In practice, prudential and business committees are often given considerable freedom so long as it is understood that they are not the power; the church itself is the power. This way of governing a church is severely democratic.

It is being said of us to-day that there is more ignorance among us of our own church principles than is met with in any other denomination. Certainly, a very weak spot in our women's organizations is their unconscious want of loyalty to the Congregational spirit. That this want of loyalty is unconscious it would be hardly fair to doubt. After considerable study into the causes of it I am convinced that one cause is this:

Many clubs in their inexperience start out with a constitution more or less copied from their State Unions, allowing their executive committee to exercise the powers of a board of directors. This is wrong in principle. A State Union is an *Association* of societies, and as such is obliged to give quite full powers to a board of directors in order that its business may be done between its annual meetings. The Congregational idea does not admit of a board of directors in the case of an individual club. Its reason for existing is to bring out the powers of all, and its business should be done as far as possible in executive sessions of the whole body. All plans involving

taxation, raising money, entertainments, etc., should be brought forward at the general meeting, and the will of the members ascertained, before the executive committee are allowed to make any arrangements. People often feel it to be a breach of etiquette to express their real opinions after matters have been arranged in a private session, and brought forward for a merely nominal vote. Remember that it is for the *membership* to shape the policy of the club, not for the executive committee. The club has rights over the executive committee; the executive committee has no rights over the club. As this point is often misunderstood, I will give a few actual instances of what is not correct under Congregational rules:

A retiring president announces to her club of grown women that she has been so fortunate as to secure for them a president whom she is sure they will all like. No election is held, and the members are not asked what their will is; they are "instructed" to receive the president's choice. This is not allowable.

The chairman of a committee is responsible to the club, and must act according to her instructions, but no other officer has *ex-officio* rights to overrule her arrangements without consulting her. Once the committee for part of a church entertainment asked a young college man to give the necessary readings. At the final rehearsal the person who proposed the affair told him that she thought she would read it herself, took the book out of his hand, and left him to retire to a back seat without a word of thanks or apology. The chairman felt the discourtesy to her friend, and declined to serve again.

When a program has been approved and printed it becomes the property of the club, and cannot be set aside except by a general vote. Should any emergency arise when it is necessary for the executive com-

mittee to act for the club, it is not enough to notify those who have already prepared their papers that they will not be read; they must be consulted, and their consent must be obtained.

It would generally be permitted to an executive committee to vote money in the treasury to its regular objects, when there was no time to call a meeting; but they have not the right to fix a tax without submitting it to the members for approval. What members *vote* to tax themselves is one thing; but it is not for any committee in a church society to say how many members shall contribute. Honorary members with no vote and no privileges should not have tickets sent to them to sell. Girls not members who are asked to wait on table, should not be expected to pay for their luncheon. Not the amount of the tax on tea, but the fact that they had no voice in the matter, was what brought about the revolt of the Colonies. Great difference of opinion exists about some of these ways of raising money, and if they are chosen they must at least be equitable to all.

Auxiliaries making these mistakes may be doing very good work in some ways, but they are not Congregational in spirit or method. *Congregationalism is democracy of government.* Would that I could make these words stand out on the page so that every woman who reads them would take them to heart! There are lines of cleavage in our large city churches which have no right to exist. Ways of raising money shut out the poorer women of the congregation from participation. Girls come home from college eager to serve, and are ignored by the very society which should welcome them, or they find themselves ciphers at a meeting where all that is of importance has been practically settled by a few beforehand; and they have no choice but to form circles of their own, where the members are on an equality.

If you are forming a new auxiliary,

do not admit in your constitution such a phrase as: "All matters requiring debate may be referred to the executive committee;" it is not sufficiently democratic for the individual club. "It shall be the duty of the executive committee to execute the will of the club, and to assist it to develop its plans"—this is the idea to follow. Change your committees often enough to avoid any "government within a government" system. At the beginning of the year, call for the members' opinions as to the policy they wish to adopt for the coming season—what kind of a program they want, what ways of securing offerings—and then allow the executive committee to put those plans in shape. Give opportunity for new suggestions at every meeting. You will find that members who have sat silent hitherto will be willing to express themselves when the right atmosphere is secured.

Members say: "Oh, there's no need of being 'too parliamentary' so long as the 'spirit' is all right." I do not know what they mean by that. The spirit of an organization is never right when there is any disposition not to respect the members' rights equally. Justice, equality, democracy, are not parliamentary notions, they are principles which our church represents. The time has now come when the women of our denomination must master those principles if they do not wish to become a drag on the wheels. With a whole nation moving more and more toward democracy, the Congregational Church never had a larger mission before it than it has to-day. How far are you exemplifying its ideas in the conduct of your own organization?

A Real Live Missionary

BY GRACE C. WHITE

THE CHAIRMAN of the Missionary Committee voiced the feelings of the whole committee when she said, "We must devise some way of reviving the interest of

our Church in Missions and also of creating an interest where there is none. Four conditions seems to face us: first, our monthly concerts are poorly attended; second, our younger Christians feel no interest, no responsibility, then thirdly, the few who remain faithful are greatly discouraged; and all the while the fourth fact remains, that we cannot do away with missions, they are the life of the Church. What, then, are we going to do?"

The other four members looked equally perplexed.

"I think," said Mrs. Daniels, "that we ought to get some one from the field to come and speak to us. It is so different listening to an eye witness who has been in the thick of the fight." There were nods of approval as she added, "It is the extraordinary speaker that draws attention, and a real live missionary is an extraordinary person."

"I like that suggestion," said Mrs. Farnum the chairman, "and it is a long time since we have heard a real live missionary."

"Yes, and I well remember that time," said Miss Buck, "when a missionary came to us from Armenia and the church was full, and the collection for her school was eighty dollars." A smile, which grew into a gentle laugh went round as Mrs. Farnum remarked, "We can trust you Miss Buck to remember the details of all our former triumphs for missions, and were it not for you we should have given up long ago in despair."

"Oh, it is no credit to me," she exclaimed, "for a missionary spirit was as much a part of my inheritance as my eyes." "What else could I have with the family record of my great uncle as one of the first missionaries to the islands of the Pacific,—and my two aunts, one of them a missionary to India, the other to China and my own sister in Turkey?"

"If we have a returned missionary," said the president, "it would cost us a few dollars for fares and other pos-

sible expenses; have we enough money in the treasury?" Miss Buck reported seven dollars to the good, and moved that one of the committee be appointed to write to the rooms and obtain a speaker. This was heartily approved and Miss Buck was appointed to take charge of the first meeting. The next day she called on the minister's wife, and between the two certain plans were laid for reviving missionary interest in the Delpont Church—plans that did not come to light until some time after. But enough leaked out to excite curiosity and to impress the people that there was something of a treat in store for them at the next missionary concert, as the committee has secured Miss Eniligna Kcub who was to speak on missionary work in Bulgaria, wearing native dress. The name was convincingly foreign, and curiosity to see and hear increased. The church was well filled when, with the last stroke of the bell, the pastor and Miss Kcub entered. Such a treat as she gave them! Such a portrayal of the self-denying life of a missionary to that country! Such a plea for greater missionary spirit at home!

By request of Miss Kcub the pastor announced that the collection would go directly to the treasury of the missionary committee to be applied by them to whatever field they thought most needy. The experiment had been a success and the collection was over forty dollars, the only regret of the committee being that after all of Miss Buck's labors she was obliged to be away from the meeting. It could not have been better, it was told her.

Miss Buck had been so successful in the first attempt that the committee ventured to ask her to take charge of a second meeting. Again, the church was filled to its seating capacity, when the pastor and the speaker, with the unpronounceable name of Miss Rehtse, dressed as became the rank of a high caste Hindoo widow came in. She spoke of life in India, its child widows, its terrible customs, its persecutions, its famine of soul and body,

its need of the bread of life. The audience was deeply moved, thrilled, and the collection excelled the previous one.

The next two monthly concerts were to be given to Home Missions, and again the committee asked Miss Buck, who was acknowledged to be the best speaker in the church, to take charge of the meeting and to occupy the time. She hesitated. On two previous occasions the house had been filled and the people were moved to generous giving; could she make the needs of the home land equally attractive? Well, she would do her best. It was even discussed whether it might not be better to hold the meeting in the chapel, and so provide for a smaller audience. But fortunately, as the event proved, the church was opened and the people remembering the double treat they had already enjoyed crowded the house, some of them doubtless wishing that they were to hear another "live missionary." But with Miss Buck's first sentence their attention was won. "It is good to be at home, to speak freely as in the home circle of what the other members are doing in - Christian America, our America so beautiful compared to Bulgaria or India, so generous, so prosperous and yet so much in need of our united efforts to keep her true to Christian ideals." There was a charm in the speaker's manner and in her voice, though they had heard it so often which kept them in eager attention. Could these things be? These stories of the frontiers, heroism of the Mountain Whites, of Southern conditions, of mill populations in New England? It was thrilling and wellnigh incredible, and to the surprise of the people themselves the collection taken, in spite of the committees fears, was the largest yet.

The time for the fourth and the last concert of the season came. No field had been designated, but the pastor gave notice that something in the

nature of a confession would be made to the audience. Again the house was filled; after a service of song the pastor rose and stated that it was the missionary committee for whom he was to make confession. They had been so nearly in despair over the lack of interest in missions that it had been decided to secure two missionaries, "real live ones" to speak, and the matter had been left in the care of Miss Buck? The decision to have such speakers was announced, when it was found that they could not be had from any quarter.

"Miss Buck, after consulting with me, decided to use the gift of impersonation which God had given her, and to appear before you in the garb of a Bulgarian to plead that country's need. For weeks she studied the situation, went to converted Bulgarians in one of our cities and gathered information as to customs and conditions, secured her wardrobe and appeared before you.

"Another month came and no returned missionary was available. This time after more diligent study Miss Buck appeared as a Hindoo widow, and surely, no genuine Hindoo could have stirred us more deeply. If you had spelled her foreign name backwards her secret would have been betrayed. But neither in Miss Eniligna Kcub or in Miss Rehtse did you recognize Miss Esther Angeline Buck whom you know so well.

"But last month you knew your speaker and still your interest did not wane and your contribution was a generous one. So now, it is that the committee would have me confess to you, that they have been at fault in not making the subject more attractive to you in the past; for it has been proved by this experiment that it is the subject clearly presented and not the person that has held your interest. It is their hope and mine that the interest will never flag again."

Appointments and Receipts

APPOINTMENTS

December, 1906

Not in commission last year.

Curry, D. L., Washtucna, Wash.
Dabzelle, George, Lusk and Manville, Wyo.
Hemenway, Frank W., Indianapolis, Ind.
Jackson, John A., Columbus, Mont.
Junkin, E. A., Granby, Mo.
Kern, Andrew, Inland, Nebr.
McArthur, W. W., Englewood, Colo.
Nisson, Neil, Kansas City, Mo.
Porter, John, Sulphur Springs, Grand
Forks and Williams Fork, Colo.
Rice, Charles W., Lusk and Manville, Wyo.
Woodruff, Lyle D., Big Timber, Mont.

Recommissioned.

Albrecht, George E., Minneapolis, Minn.

Bjorklund, Ernest V., St. Cloud and Sauk
Rapids, Minn.
Bobb, J. C., Fountain, Colo.
Capshaw, Benjamin P., Baltimore, Md.
Clark, O. C., Missoula, Mont.
Fisher, Herman P., General Missionary in
Northern Pacific Conference, Minn.
Holbrook, Ira A., Guthrie, Okla.
Jenney, E. W., General Missionary, So. Dak.
Jones, John E., Nekoma, No. Dak.
Jones, Richard, Brentwood, So. Dak.
Jorgensen, Jens C., Ogdensburg, Wis.
Peters, John, Fertile, Minn.
Slavinskie, Miss Barbara, Bay City, Mich.
Smith, Zwingie H., De Smet, So. Dak.
Stover, Howard C., Council, Idaho.
Thompson, Thomas, Worthing, So. Dak.
Washington, Alonzo G., Burtrum, Minn.

RECEIPTS

December, 1906

MAINE—\$11.

Wells, 2d, 6; Winslow, 5.

NEW HAMPSHIRE—\$136.76.

Bristol, 9.35; Claremont, 26.44; Frances-
town, 15.45; Lebanon, 42.73; Pelham, 18;
Sanbornton, 24.79.

VERMONT—\$220.07.

Barre, 2.50; Benson, C. E., 11; Bridport,
S. S., 1.14; Brattleboro, Central, 146.48;
Cornwall, S. S., 5; Dorset, S. S., 10; Mc-
Indoes, 13.95; North Bennington, S. S., 15;
Williston, 15.

MASSACHUSETTS—\$2,034.03; of which
legacy, \$16.56.

Mass. Home Miss. Soc., by Rev. J. Colt,
Treas. By request of donor for Cuban
Work, 1.75. Alliston, 52.55; Attleboro, 2d,
75.08; Auburndale, 25; Boston, A Friend,
25; Bridgewater, Central Sq., 4.65; Chicopee,
3d, 4.02; Chicopee Falls, 2d, 20; Clif-
tondale, 1st, 22; Cohasset, 2d, 20; Coleraine,
5; Dalton, 1st, to const. W. E. Tilton, T. E.
Warren, C. A. Drake, Mrs. H. Hall and
P. W. Fritsch, Hon. L. Ms., 263.04; Dud-
ley, 1st, Mrs. C. E. Bateman, 1.51; Enfield,
M. A. Smith, 25; Falmouth, 1st S. S., 5.53;
Fitchburg, Calvinistic, 143.04; Granville
Center, 10; Hadley, 1st S. S., 5; Holyoke,
A. H. Dawley, 1; Lee, S. S., 25; Lenox, H.
Sedgwick, 25; Leominster, F. A. Whitnev,
15; Manchester, 10.10; Monson, Ch., 106.19;
Mr. F. A. Wheeler's class in S. S., 2.03;
Newburyport, Estate of Miss H. H. Savory,
16.56; Belleville, 48.10; Whitefield, 25; New-
ton, 1st, 71.53; Central, 140.39; North An-
dover, 25; Palmer, 2d, 40.95; Pittsfield, Pil-
grim Memorial, C. E., 5; Rehoboth, 8.05;
Roxbury, Walnut Ave. S. S., 20; Royal-
ston, 1st, 16.31; Shirley, Miss P. M. Lee, 6;
Somerville, Winter Hill, 20; S. S., 12.67;
Southbridge, 4.75; So. Deerfield, Mrs. H. A.
Maynard, 3; South Weymouth, Mrs. M. A.
Fearing, 1; Swampscott, 1st S. S., 3.84;
Tewksbury, 9; Tyngsboro, Evan., 2; Web-
ster, 5.30; Westfield, 1st Ladies' Benev.
Soc., 1; West Groton, 5.02; West Somer-
ville, Day St. S. S., 8.07; Winchester, 2d, 1;
Worcester, Union, 20; Hope, 18.

Woman's H. M. Assoc. (of Mass. and
R. I.), Miss L. D. White, Treas.

Salary Fund \$454
Groton, Mrs. E. P. Shumway, to
const. Mrs. J. T. Sawyer an Hon.
L. M. 50

\$504

RHODE ISLAND—\$357.36.

Rhode Island H. M. Soc., by J. William
Rice Treas. Providence, Beneficent, 50.47;
Union, 234.49. Total, \$284.96.
Bristol, 30.34; Providence, Beneficent,
S. S., 20; Free Evan., 14.50; Woonsocket,
Globe C. E., 7.56.

CONNECTICUT—\$8,631.36; of which lega-
cies, \$6,225.09.

Miss. Soc. of Conn., by Rev. J. S. Ives,
138.66; Berlin, 2d, 35; Bridgeport, 7.47;
H. Bassett, 1; M. A. Bassett, 1; S. S. Bas-
sett, 1; L. C. Stadler, 1; Clinton, add'l, 1;
Cornwall, 2d S. S., Thanksgiving offering,
3; Derby, 1st, 7.13; East Haven, 32.19; El-
lington, M. E. Charter, .50; Miss E. Delano,
1; Mrs. Judson, 1; Mrs. E. Miller, .25; Miss
A. Pease, .50; C. P. Pease, 1; Mrs. G.
Thompson, 1; J. Thompson, 3; Fair Haven,
Pilgrim, 19.26; Glastonbury, 1st Ch. of
Christ S. S., 6.20; Goshen, Lebanon, 44;
Greenwich, North, 31.26; Groton, S. S., 5.15;
Guilford, 1st, 85; Hartford, Farmington
Ave. to const. Mrs. J. R. Gordon and H.
H. Goodwin Hon. L. Ms., 95.17; 4th S. S.,
19.91; Huntington, 4; Kent, 1st, 4.19; Mad-
ison, 1st, 6; Mianus, Mrs. W. M. Brown, 5;
Middletown, 1st, 2; S. S., 21.69; Milford, 1st,
3.69; 1st Ch. of Christ S. S., 8; Nepaug, A
Friend, 3; North Haven, 97.29; New Haven,
Plymouth, 20; New London, 2d, 382.03; Nor-
folk, 314.91; Norwalk, 1st, 87.54; Norwalk,
Buckingham S. S., 15; Old Lyme, Estate
of Mrs. H. H. Matson, 600; Ridgebury, 6;
Salisbury, W. B. H. M., 8.50; South Nor-
walk, 1st, 44.16; Stanwick, 19; Stratford,
1st, 19.62; Terryville, Mrs. W. T. Goodwin,
1; Unionville, 1st Ch. of Christ, 50; Vernon
Centre, 20; West Hartford, 1st Ch. of
Christ, 84.95; Wethersfield, Estate of Susan
Ruck, 5.625.09; Whitneyville, 15; Woman's
Miss. Soc., 12; Windsor, 1st, 9.05; Winsted,
1st, 200.

Woman's H. M. Union, Mrs. C. S. Thayer,
Treas. Salary Fund, 45; Hartford, 1st, Y.
W. H. M. Club, 150; So. Ch. S. S., Primary
Dept., Special, 25; Thompsonville, Mrs. S.
F. Chapin, 5; Wallingford, 1st, L. B. S.,
175. Total, \$400.

NEW YORK—\$1,722.48.

Briarcliff, 152.64; Brooklyn, Tompkins
Ave., 800; South S. S., 25; Mrs. A. Bur-
roughs, 25; Binghamton, 1st, 72.46; East
Side, 16; Cambria, S. S., 3.50; Clifton
Springs, Mrs. F. M. Eddy, 5; Greene, 1st,
23.97; Ithaca, Bal., 5.35; Java, 7.83; Java
Village, 2.85; Lysander, 2.75; Morrisville,

11.50; Mt. Vernon Heights, 5; Munnsville, 1st, 7.56; Newburgh, 1st S. S., 12; New York City, Broadway Tab. Bible School, 20; Forest Ave. S. S., 15; C. Zabriskie, Special, 40; Oswego, Quaker Hill, King's Daughters' Circle, 10; Richford, 8.46; Sayville, 25.24; Syracuse, H. H. Bassett, 1; Wellsville, to const. Rev. W. T. Sutherland, D.D., and G. E. Brown, Hon. L. Ms., 102.70; West Bloomfield, 28.80; West Groton, 13.61; White Plains, S. S., 35.73.

Woman's H. M. Union, Mrs. J. J. Pear-sall, Treas. O. C. and D. Assoc. coll. at Annual Meeting, 13.22; Aquebogue, 20; Brooklyn, Tompkins Ave. L. B. S., 5; Canandaigua, 13.35; Fulton, Oswego Falls, 10; Groton, 7; Homer, Aux., 51.31; Lockport, 1st, 25.13; Oswego, L. H. M. S., for the debt, 20; Patchogue, C. E. S., 5; Richmond Hill, Union S. S., 26; Sherburne, 41.50; Utica, Bethesda, C. E. S., 5. Total, \$242.51.

NEW JERSEY—\$266.

Dover, Beth. Scand., 1.28; East Orange, 1st S. S., 25; Trinity, 19.07; Haworth, 1st, 4; Montclair, 1st, 150; Watchung, 35; Orange, Valley, 31.65.

PENNSYLVANIA—\$155.60.

Received by Rev. C. A. Jones. Blossburg, 2d, 10; Le Raysville, "Sunbeams," 3.60. Total, 13.60.

Berwyn, J. C. Newcomb, 10; Braddock, 1st, 12; Slovak, 10; Chandler's Valley, Swedes, 2.50; Du Bois, Swedes, 2.50; Ebensburg, 1st, 45; Milroy, White Memorial S. S., 25; Philadelphia, Kensington, 10; Snyder Ave., 10; Pittsburgh, Swedes, 4; Wilkes-Barre, Puritan, 11.

DISTRICT OF COLUMBIA—\$16.44.

Washington, 1st, 6.44; D. R. Wright, 10.

GEORGIA—\$25.

Atlanta, Rev. W. F. Brewer, 5; Fort Valley, 1st, 8; Gaillard, 5.75; New Prospect and Dawson, 3.25; Rev. A. P. Spillers, 3.

ALABAMA—\$11.75.

Received by Rev. A. T. Clarke, Gate City, 2.35; Beloit, C. E., 5; Christian Hill, 4.40.

FLORIDA—\$30.49.

Dayton, S. S., 10; Mt. Dora, 15.20; Tangerine, 5.29.

TEXAS—\$100.

Austin, I. H. Evans, to const. H. G. Evans an Hon. L. M., 100.

INDIAN TERRITORY—\$35.53.

Vinita, 1st, 35.53.

OKLAHOMA—\$5.

Drummond, Puritan, 5.

TENNESSEE—\$55.72.

Memphis, Miss. Soc., Strangers' Ch., 55.72.

OHIO—\$28.

Berlin Heights, 3.50; Garrettsville, Mrs. H. N. Merwin, 10; Mansfield, 1st, 10; Marblehead, 1st, 4.50.

INDIANA—\$41.55.

Anderson, Hope, 16.20; Angola, 15.35; Indianapolis, Covenant, 2; Michigan City, Immanuel, 8.

ILLINOIS—\$114.61.

Ill. Home Miss. Soc., by J. W. Hiff, Treas., 26.08; Chicago, North Shore, 20; Galva, 1st, 33.13; Providence, 10; Sherrard, 20.

Woman's H. M. Union, Mrs. A. O. Whitcomb, Treas. So. Moline, S. S., .40; Tonica, C. E., 5. Total, 5.40.

MISSOURI—\$667.72.

Cameron, 1st, 50; Cole Camp, 6.35; Kansas City, Westminster, 103.16; Kidder, Bal., .50; St. Joseph, Tab., 46.44; St. Louis, Pilgrim, 288; Union, 12; 1st German, 5; Hyde Park, 5; Sedalia, 1st, 24; Springfield, Pilgrim, 2.25; Webster Groves, Old Orchard, 8.70.

Woman's H. M. Union, Mrs. A. D. Rider, Treas. Bonne Terre, 25; Kansas City, Westminster, 33.33; St. Louis, Pilgrim W. A. Sen. Dept., 48.71; Jr. Dept., 5.45; Pilgrim Workers, 3.83. Total, \$116.32.

MICHIGAN—\$29.

Detroit, 1st, 29.

WISCONSIN—\$2.

Fond du Lac, J. A. Bryan, 1; Wausau, Scand., 1.

IOWA—\$167.92.

Iowa Home Miss. Soc., by A. D. Merrill, Treas., 163.75; Kalo, S. S., 4.17.

MINNESOTA—\$707.44.

Received by Rev. G. R. Merrill. Faribault, Rev. J. H. Albert, 25; Fergus Falls, 25; Freeborn, Rev. W. Fisk, 10; Glyndon, 25; Grand Meadow, 23; Minneapolis, Plymouth, Mrs. Irene Hale, 25; Drummond Hall, 20; Prospect Park, M. E., 4.85; Friends, by Rev. G. P. M., 50; Montevideo, add'l, 2.50; Rochester, W. J. Eaton, 25; Sauk Center, 7. Total, \$242.35.

Detroit, 1st, 5; Elmdale, Slavic, 10; Fairmont, C. E., 12.50; Janesville, Rev. C. L. Hill, 2; New York Mills, 1.50; Rainy River Valley, 5; St. Paul, 6; C. E., 2; Silver Lake, Free Reformed, 80.70.

Woman's H. M. Union, Mrs. W. M. Bristol, Treas. Alexandria, C. E., 10; Austin, Aux., 10.59; Duluth, Pilgrim, C. E., 20; West Plymouth, Aux., 5; C. E., 5; Excelsior, Aux., 12.70; C. E., 5; Hancock, C. E., 15; Hawley, Aux., 3; Hutchinson, C. E., 10; Mantorville, Aux., 7; C. E., 5; Marshall, C. E., 10; Medford, C. E., 5; Minneapolis, Plymouth Aux., 40; Drummond Hall, S. S., 20; Park Ave. Aux., 23.10; C. E., 10; Pilgrim, C. E., 10; Como Ave. C. E., 10; St. Louis Park, Aux., 5; Lyndale, Aux., 2; Fremont Ave. C. E., 10; Thirty-eighth St., Aux., 5; Montevideo, C. E., 10; Morris, C. E., 10; New Ulm, Aux., 4; New York Mills, Aux., 2; Ortonville, Aux., 4; Owatonna, C. E., 3; Sauk Center, Aux., 14; Silver River, C. E., 10; Stillwater, C. E., 1; St. Paul, South Park, Aux., 4; Winona, 1st, C. E., 20. Total, \$340.39.

KANSAS—\$5.40.

Alexander, German, 5.40.

NEBRASKA—\$160.18.

Crete, German, 25; Genoa, Miss M. A. Pugslev, 4; Grand Island, Pilgrim German, 2.80; Hastings, German, 40; Lincoln, 1st, German, 25; McCook, German, 30; New-castle, 1st, S. S., 2.88; Norfolk, Zion Evan. German, 10.50; Princeton, German, 20.

NORTH DAKOTA—\$185.27.

Received by Rev. G. J. Powell. Argusville, 1; Cooperstown, Ladies' Soc., 3.85; Crary, Ladies' Soc., 5.75; Hankinson, C. E., 4.07; Junior C. E., 1; Harwood, 2; Michigan, Ladies' Soc., 4; Rose Valley, 2.70. Total, \$24.37.

Blue Grass, Bethel German, 8.22; St. Marks, German, 15; Cooperstown, 1st, 118.67; Finley, Park, 9.01; Hankinson, 10.

SOUTH DAKOTA—\$157.78.

Received by Rev. W. H. Thrall. Albee, 8.46; Badger, 4.28; Canova, 2.67; Dover, 1.03; Erwin, 2.62; Mitchell, 9.42. Total, 28.48.

Aberdeen, Plymouth, 5.60; Hosmer, German, 5.02; Five German Churches, 40.23; Parkston, 23.

Woman's H. M. Union, by Mrs. A. Loomis, Treas. 35.40; For Alaska, 10; Cuba, 10. Total, \$55.40.

COLORADO—\$239.26.

Claremont, 1st, 28.70; Craig and Mabel, 3; Cripple Creek, C. E., 4; Denver, Plymouth, 104.30; Ft. Morgan, German, 6.40; Rocky Ford, United German, 10; Garfield Creek, 1; Greeley Park, 41.46; Manitou, 1st, 16; New Castle, 5; Paonia, First, 11.25; Windsor, German, 8.15.

UTAH—\$9.50.

Ogden, 1st, 4; Vernal, Kingsbury, 5.50.

CALIFORNIA—\$1,647.

Fresno, Ch. of the Cross, German, 32.50; Y. P. S. C. E., 2.50; Woman's Miss. Union, 12.50; Zion's German, 37; Los Angeles, A Friend, 1st, Special, 25; Ventura, Estate of Harriet W. Mills, 1,537.50.

OREGON—\$69.54.

Received by Rev. C. F. Clapp. Forest Grove, 38.54; Cedar Mills, German, 10; Beaverton, Bethany, German, 5; Freewater, 16.

WASHINGTON—\$424.55.

Wash. Home Miss. Soc., by Rev. H. B. Hendley, Treas. Dayton, 1st, 45.75; S. S., in part, 7; Everett, 1st, 41.20; C. E., 10.86; Ferndale, S. S., 5.83; Medical Lake, 14; Ritzville, 1st, 62.75; Seattle, Columbia, 18; Spokane, Pilgrim, 43; Tolt, 2.70; Washougal, Bethel S. S., 3.89. Total, \$254.98.

Brighton Beach, 15; Clear Lake, 7; Ferndale, Rev. T. H. Hill, for debt, 10; Kalama, 1st, 40; Pomeroy, 1st, 17.60; Ritzville, Immanuel German, 20; Salem, German, 8; Seattle, Union S. S., 40; Skokomish, 2; Snohomish, 7.97; Union, Mrs. S. M. Eells, 2.

SANDWICH ISLANDS—\$20.

Honolulu, Hawaii, S. S., 20.

December Receipts.

Contributions	\$10,712.14	
Legacies	7,779.15	
		\$18,491.29
Interest		1,409.98
Home Missionary		105.66
Literature		175.84
Total,		\$20,182.77

STATE SOCIETY RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in December, 1906.

Rev. Joshua Colt, Treasurer, Boston, Mass. Amherst, North, 33.91; South, 30.39; Andover, West, Member, 5; S. S., 5; Arlington, 107.60; S. S., 5; Ashby, 6; Barnstable, West, 10; Boston, cash, 1.30; Boylston, Ellis Memdell Fund, 560; A Friend, 20; Norwegian, 10; Old South, 494.60; Shawmut, 87.82; Allston, 85.51; Brighton, 53.96; Dorchester, Pilgrim, 63.31; S. S., 11.48; Roxbury, Highlands, 50; Walnut Ave., S. S., 20; Jamaica Plain, add'l, 1.15; Braintree, 1st, 17.76; S. S., 5; Bridgewater, East, Union, 9.70; Scotland, C. E., 3.50; Brockton, Wendell Ave., 29; Cambridge, 1st, 246; Prospect, S. S., 27.16; Cohasset, Beechwood, 5; 2d, 29.67; Conway, 15; Cumington, West, 7; Duxbury, Pilgrim, 4; Easthampton, Payson, 125; Falmouth, East, 4; Finns, the Cape, 17.75; Fitchburg, Finn, 5.90; Framingham, Grace S. S., 12.30; Franklin, 13.30; Gardner, 1st, 5.51; General Fund, Income of, 25; Gloucester, West, 9; Goshen, 17.41; Great Barrington, 1st, 51.60; Greenfield, 2d, 75; Hanover, 2d, 8.30; Heath, 5; Hinsdale, 19.53; Estate of Justin Ferguson, 25; Holbrook, E. Holbrook, .50; Holyoke, 2d, 93.64; Hudson, 1st, 20; Hyde Park, 1st, 40.32; Lancaster, 6.10; Lanesboro, 2; Lee, 510; Lawrence, Lawrence St., 172.57; Riverside, 5; Lincoln, 144.35; Lynn, 1st, 36.02; Malden, 1st, 97.63; Marshfield, 28.30; Mass., a Friend, 10; Maynard, Finns, 4.50; Mendell Fund, Income of, 50.32; Middleton, 5.02; Montague, Turners Falls, add'l, 15; Newburyport, 3.92; Newton, Eliot, S. S., 25; West, 2d, 238.46; North Attleboro, Oldtown, 5; North Easton, Swede, 10; Northampton, Edwards, 128; Palmer, 1st, 9.13; Pittsfield, Pilgrim Mem., 6.45; Plymouth, Pilgrimage, 7.08; Plympton, 12; S. S., and C. E., 6; Provincetown, 1st, 12; Quincy, Finn, 2.23; Reed Fund, Income of, 180; Revere, Beachmont, 5; Rochester, No. 4, 28; Rockport, 18.25; Shrewsbury, 54.85; Southville, 5; South Hadley Falls, 13.05; Springfield, Memorial, 18.51; Taunton, East, 10.55; Winslow, 39.16; Templeton, 9; Wall Fund, Income of, 30; Warren, 1st, 24; Wel-

lesley Hills, 1st, 66.01; West Brookfield, 10.45; Westfield, 2d, 30; West Newbury, 1st, C. E., 12; West Springfield, 1st, S. S., 20; Weymouth, North, Pilgrim, add'l, 1.55; Whately, 30; Whitcomb Fund, Income of, 168; Whitney Fund, Income of, 200; Wilmington, 8.68; Winchester, Skillings Fund, 52.50; Winchendon, 1st, 10; Woburn, Montvale, 3; Worcester, Bethany, 13.50; Finn, 3.34; Plymouth, 66.28; Designated for Armenian Work, Lawrence, Lawrence St., 50; Designated for Work in Alaska, Granby, C. E., 10; Designated for Work in Cuba, Boston, Berkeley Temple, 15; Designated for Mr. De Barritt's Work, Fall River, 1st S. S., 15.28; Melrose, Mr. and Mrs. Stevenson, 3.47; Designated for Rev. Mr. Long, Arizona, Wellesley Hills, 25; Designated for C. H. M. S., Boston, Brighton, 35.97; Roxbury, Highland, 50; Dudley, 1st, 5; Wellesley Hills, 25.

W. H. M. A., Lizzie D. White, Treasurer. Salaries, American International College, 70; Italian Worker, 40; Polish Worker, 35.

Summary.

Regular	\$5,343.92
Designated for Armenian Work ..	50.00
Designated for Work in Alaska ..	10.00
Designated for Work in Cuba, Mr. De Barritt	33.75
Designated for Rev. Mr. Long, Nogales, Arizona	25.00
Designated for C. H. M. S.	115.97
Home Missionary	6.40
W. H. M. A.	145.00

Total, \$5,730.04

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in December, 1906.

Ward W. Jacobs, Treasurer, Hartford. Barkhamsted, 10; Berlin, 2d, for Italian mission work, 50; Bridgewater, 9.23; Bridgeport, Park Street, 65.50; Bristol, 1st, 48; Burlington, 6; Chaplin, 9.66; Clinton, Special, 53.17; Derby, 1st, 6.47; Eastford, from Estate of Mrs. Eliza Huntington, 5; for C. H. M. S., 10; East Granby, 6; East

Haddam, 1st, 10.57; for C. H. M. S., 15.29; East Haven, 32.19; East Windsor, 81.97; Grassy Hill, C. E., 4; Greenwich, S. S., 10; Griswold, 3; for C. H. M. S., 9; Guilford, 45; Haddam, 10; Haddam Neck, 4; Hanover, 11.89; Hartford, Park, 68.35; Kensington, 15; Liberty Hill Mission, 12; Lyme, 1st, 20; Madison, 1st, Ladies' Missionary Society, 8; Mansfield, 1st, 33.31; Meriden, 1st, 25; Rev. Joel S. Ives, Personal, 5; Dorcas Society, 5; Granite League, 10; Mianus, 8; Middle Haddam, 10; Middletown, 3d, C. E., 5; Millington, 5; Morris, 6.70; Mt. Carmel, 21.87; Mystic, 56.32; New Britain, South, 352.01; Newington, 34.81; New Haven, Redeemer, 25; New London, 2d, 382.02; New Preston Hill, 1st, 10; North Windham, 9.09; Norfolk, 108.35; Norwalk, 1st, 50; Norwich, Broadway, 297.95; Park, 52.56; Orange, 25.29; Oxford, 17.93; Plainfield, 4.50; Plymouth, 8; Poquonock, 4.11; Preston, 19; Rocky Hill, C. E., 14.70; Somers, 9.90; Somersville, 5; South Glastonbury, 3.50; South Windsor, 1st, 18.37; 2d, 4.13; Staffordville, 2; Talcottville, 250; for C. H. M. S., 141.80; Sunday School, for C. H. M. S., 25; Thomaston, 1st, Special, 5.89; Union, 8.10; Westbrook, 8.68; West Hartford, 75.12; West Haven, 1st, 12.25; Wilton, 15; Winchester, 2.10; Winsted, 2d, 9.26; Woodbridge, 8.23; W. C. H. M. U. of Conn., for work among Foreigners, 25; Bequest of Susan Buck, late of Wethersfield, part of residuum, 1,842.54. Total, \$4,717.67.

M. S. C.	\$4,516.58
C. H. M. S.	201.09
	\$4,717.67

Correction.—Meriden, 1st S. S., 13.16, in November Receipts, should read 18.16.

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts in December, 1906.

Jos. William Rice, Treasurer, Providence. Auburn, Swedish, 5; Central Falls, 86.21; Chepachet, 18; East Greenwich, Swedish, 5; Howard-Franklin, 10; Providence, Beneficent, E. S. Clark, 50; Beneficent, 71.37; Central, 41; Pawtucket, Park Place, 6.28; Plymouth, 11; Union, 122.05; Woman's Home Missionary Association, Special for two Churches, 200. Total, \$625.91.

NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

Receipts in December, 1906.

A. B. Cross, Treasurer, Concord. Bartlett, 7.85; Bath, 15.33; Center Harbor, 2; Chester, 6.50; Colebrook, 10; Concord, 333.26; Conway, 12; Durham, 21.75; East Alstead, 5.79; Exeter, 64.35; Gilsum, 24; Greenville, 8; Hebron, 10; Henniker, 40.50; Hudson, 18.27; Kensington, 13; North Weare, 5; Portsmouth, 410; Reed's Ferry, 32; Salem, 4.06; Walpole, 17.15; Warner, 10; West Manchester, 25; Wilnot, 14.65; Winchester, 110. Total, \$1,220.66.

THE NEW YORK HOME MISSIONARY SOCIETY.

Receipts in December, 1906.

Clayton S. Fitch, Treasurer. Albany, First, 85.87; Sunday School, 10; Angola, 5; Brooklyn, Swedish Tabernacle, 7; Buffalo, First, 100.50; Pilgrim, 5.50; Plymouth, 5; M. E. Priesch, 16.87; Denmark, 7.10; Ellington, Church, S. S., and Y. P., 11.75; Gainesville, 15; Mt. Vernon Heights, 10; Owego, 12; Orient, Estate of Helen A. Terry, 475; Paris, 15; Plainfield Center, Y. P., 5; Westmoreland, S. S., 15; W. H.

M. U. as follows: Brooklyn, Pilgrim W. H. M. U., 30; Ithaca, L. M. S., 3; Syracuse, Pilgrim, 2.70; W. H. M. U., 15. Total, \$852.29.

OHIO HOME MISSIONARY SOCIETY,

Receipts in December, 1906.

Rev. C. H. Small, Treasurer, Cleveland. Aurora, 21; Andover, Personal 5; Akron, First, 14.66; West, 17.50; Bellevue, 13.45; Claridon, 12.75; Cleveland, Hough Ave., 54.05; Franklin Ave., C. E., 5; Union, L. A. S., 5; Columbus, Mayflower, C. E., 5; Washington Ave., 10; Dover, 30.93; S. S., 2; C. E., 2.07; Fairport, 6; Ironton, Personal, 2; Jefferson, 22.50; Kelleys Island, S. S., 5; Kirtland, 5; Lodi, 5; Lyme, 8; Madison, 10; Medina Conference Fund, Interest, 42; Nelson, 5; Newton Falls, 17.04; North Olmsted, 20; Oak Hill, 10; Pittsfield, 6; Painesville, S. S. share, 20; Radnor, 15; S. S., 20; Jr. C. E., 5; L. A. S., 10; Rootstown, Personal, 3; Rootstown, 19.47; Strongsville, 20; South Newbury, 7; Sherodsville, 8; South Radnor, 6; Toledo, Washington St., 36.20; Birmingham, 30; Wakeman, 3.41; Wellington, 25; Weymouth, 2.50; Youngstown, Elm St., 10. Total, \$602.53.

From the Ohio W. H. M. U., Mrs. George B. Brown, Toledo, Ohio, Treasurer.

Alexis, 4.70; Ashland, Jr. Dept. S. S., 1; Ashtabula, Second W. M. S., 28; Cincinnati, North Fairmount W. M. S., 8; Old Vine W. M. S., 10; Cleveland, North W. M. S., 2; Park W. M. S., 1.25; Gomer L. L. L., 1.68; Huntsburg, K. E. S., 8; Huntington, W. Va., W. M. S., 15; North Fairfield, W. M. S., 2.80; North Ridgeville, W. M. S., 2.20; Oberlin, Second, L. S., 40; Sandusky, Mrs. Jordan's S. S. Class, 2; Springfield, First, C. E., 25; Strongsville, C. E., 1.40; Toledo, Central, Personal, 5; Unionville, Jr. C. E., .50; Wellington, Jr. C. E., 2.45. Total, \$160.98; Grand Total, \$763.51.

DONATIONS OF CLOTHING, ETC.,

Reported at the National Office in December, 1906.

Bellingham, Wash., 1st, W. M. S., box, 45; Binghamton, N. Y., 1st, three boxes and cash, 243.35; Brooklyn, N. Y., Tompkins Ave., Ladies' Benev. Soc., three bbls., 406.76; South Ch., Ladies' Benev. Soc., box, 198.78; Buffalo, N. Y., 1st, Lend-a-Hand Circle, box, 123.70; Chester, Conn., Ladies' Benev. Soc., bbl., 96; Colchester, Conn., Ladies' Benev. Soc., box; Easton, Conn., bbl., 51.70; Eaton, N. Y., M. S., box, 30; Exeter, N. H., Phillips Ch. M. S., bbl., 75; Guilford, Conn., 1st, W. H. M. S., bbl., 100; Hampton, N. H., W. M. S., bbl. and cash, 66.50; Hartford, Conn., 1st, two bbls., 174.02; Hudson, Ohio, 1st, W. A., bbl. and cash, 56.50; Moline, Ill., 1st, L. A. S., bbl. and two boxes, 83.63; Montclair, N. J., 1st, two boxes and four bbls., 212.02; New Haven, Conn., Ch. of the Redeemer, L. A. S., box and two bbls., 192.95; Norwalk, Conn., 1st, L. B. S., box and cash, 153; Norwich, Conn., 1st, H. M. S., bbl., 100; 2d, L. H. M. S., box, 95; Peacham, Vt., Aux., W. H. M. U., two bbls and cash, 71.67; Perry Centre, N. Y., 1st, W. M. U., bbl., 58.98; Stratford, Conn., H. M. Sew. Soc., two bbls., 165; Warsaw, N. Y., Ch., box, 155.50; Washington, D. C., 1st, W. H. M. S., two bbls., 102.76; Mt. Pleasant, W. M. S., two boxes, 377.25; Winchester, Conn., Ladies' Benev. Soc., bbl., 47.30; Windsor Locks, Conn., L. H. M. S., bbl. and cash, 84.76. Total, \$3,567.13.

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I bequeath to my executors the sum of _____ dollars, in trust, to pay over the same in _____ months after my decease, to any person who, when the same is payable, shall act as treasurer of the Congregational Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said society, and under its direction.

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